

The Baptist Record

"THY KINGDOM COME"

OLD SERIES
VOLUME LII

JACKSON, MISS., March 20, 1930

NEW SERIES
VOLUME XXXII. No. 12

RELIEF AND CONGRATULATION

For many years the strain and responsibility upon the various State Board offices have been tremendous. The Board office force has felt, in addition to the regular routine of work, the responsibility for raising funds with which to finance the work of the Kingdom. This has been true, notwithstanding the fact that Board offices should not be expected to be money raising agencies any more than deacons of churches should be expected to go to the individual members for contributions. Just as the membership of churches should bring their contributions to the Lord's house, so should the churches throughout the State feel the responsibility to that extent that they would of their own accord send their contributions to the Board office for distribution to the various interests.

Under the Honor System, the Board offices feel greatly relieved as the responsibility for failure is upon the local churches and the shepherds of the flocks. The credit for success belongs likewise to the churches with their divinely appointed leaders.

Under this plan, Board offices do not attempt to usurp the authority of pastors and local church organizations. The offices are simply the servants of the churches in which reposes all authority, according to Baptist polity and New Testament principles. While we sometimes become impatient waiting upon the Lord's plans to bring success, yet we are often convinced that what is deemed by us wise expediency in the end results in disappointment. The feeling that we must resort to methods of our own in order to speed up success is doubtless due to the fact that we have failed in our local churches to acquaint the membership with the Lord's plan. We have the promise that His word will not return void. So, if we are not succeeding we have either failed to proclaim the word or we have not exercised patience for results. Believing that His plan will save the day, we have ventured this year to try it out by leaving the churches to express voluntarily without assigned quotas their interest in the promotion of the Kingdom work.

Congratulations! We are thankful to be in position at this time to congratulate the churches and pastors upon their response and success thus far this year. Our records show an increase in January receipts for our cooperative work over January for the previous year, February receipts likewise increased and to this date in March there is a substantial increase over the same period for a year ago, all of which confirms our former belief; to-wit, that the churches and pastors can be trusted, that they are interested in the Lord's work and that it is no time for becoming melancholy, or even discouraged. On

the contrary, we should look for a brighter day. It is evidently coming. When people are becoming dissatisfied with present progress, there should be rejoicing. So long as we are satisfied, there is little hope for advancement. There is little possibility for transformation and reconstruction. Every great forward movement is preceded by a spirit of dissatisfaction and unrest. What we need just now is to keep our ears to the ground to hear what the Lord is saying to us. It is no time for us to become panicky.

When Mrs. George W. Bottoms learned of the Carnes' disaster, she spoke out about as follows: "What is the use?" She had previously given large sums of money for the advancement of the Lord's Kingdom. Upon second thought she said something about as follows: "This is not a time for a true soldier to quit. This is a time for a true soldier to do his best." Then she gave \$500,000.00 for a Baptist College in Havana, the largest gift of her life.

In saying that the Board office feels relieved of the strain and responsibility of raising funds, it must not be inferred that any less effort is being put forth than in previous years. If there is any difference, the efforts in the office are on the increase. The only difference is in the method. We are trying to supply the needed information. The authority and responsibility for raising funds are in their rightful place, in the churches. The churches are in the lead. The Board office is doing everything within its power to cooperate. Both churches and Board servants will strive to have a conscience void of offence towards God and towards man.

Let us remember to emphasize in every church the OLD FASHIONED APRIL OFFERING. This is a part of our "Old Time Religion" which should be reinstated. —R. B. Gunter.

Cor. Sec'y.

BR
The following telegram has just been received from Dr. George W. Truett:

"Have been in great conference at Southern Baptist Theological Seminary, sixteen States represented. Deepest interest manifested in denominational causes. All hoping and praying for great offerings next few weeks. Knowing your deep interest am sure that you will use your great paper, your facile pen and your wide personal influence to make the time from now until the Convention count mightily for all our causes. This is no time for gloom, but for heroic endeavor. A ringing and victorious note should be sounded everywhere. May God bless you in your efforts to stir our people to do the big and glorious thing."

BR
God meant that you should do your part in his great plan. Don't disappoint God!—Ex.

MAKE APRIL A GREAT MONTH FOR MISSIONS

—o—
By Austin Crouch

All the causes included in the Cooperative Program have a missionary value. State, Home and Foreign Missions are wholly missionary. Christian Education trains hundreds of workers for mission fields, at home and abroad, and, in addition, it develops the missionary spirit in tens of thousands of others who pray, work and give for the cause of missions. Ministerial Relief is for the support of those who have given their lives to preaching the Gospel. There is a missionary side even to the services rendered by hospitals, as many converts to Christ can testify. Most of the boys and girls cared for in our orphanages become Christians. Many of these young people become pastors or missionaries or workers in other lines of Christian activity.

Southern Baptists should make April a great month for all our denominational causes by giving every dollar possible for their support. Year by year, doubtless, more money is given for the whole Cooperative Program during April than any other month. Why not break all past records this April? There are many reasons why it should be done.

First: IT NEEDS TO BE DONE.

All Baptists who are informed, and therefore interested, know that our denominational causes are greatly in need of funds. Some of them are desperately in need. It is not necessary to give details here. The one fact that all need to realize is that denominational agencies are suffering for lack of money to carry on their work and to meet their obligations. Our would be a better word than "their." The work is ours; the obligations are ours; therefore, the imperative necessity to meet these needs is ours.

Second: IT CAN BE DONE.

This implies that Southern Baptists are able to give enough money during April to mightily help our denominational causes. That they are well able to make offerings that will aggregate a gratifying "grand total," no one doubts. Really, they could give as much during April as they gave for the whole year of 1928, the last available figures. How much would that be? An average of only one dollar and ninety-nine cents per member.

Third: IT WOULD BRING VICTORY.

How Southern Baptists need once more to feel the thrill of victory! They now have it within their power to start a succession of triumphs—going on from victory unto victory. Why not, O! Southern Baptists, emerge from your state of depression and go forth in the strength of the Lord of Hosts, marching as to war and conquest and victory! All must admit that "We can if we will." Let us then affirm: "We can and we will!"

Fourth: IT WILL BRING JOY.

This is saying in another way what has just been said, but it will do us good to say it again. Victory now would banish anxiety and lift the burden from troubled hearts. It would cause Southern Baptists to snatch their harps from the weeping willow trees where they have hung all too long, and to sing a song of praise unto the Lord. And their song would be caught up in many lands and translated into many tongues. Brethren, sisters, let us sing!

Fifth: IT WILL BLESS THE WORLD.

All our denominational work is for the purpose of helping and blessing the world. It is for others. How the peoples of the world need our help! They are sick and broken in body and spirit. Their sorrows are deep and their future is dark. Despair is their present lot, and doom their everlasting portion, unless, unless Christ's followers have pity on them. The millions of earth today, as in Christ's day, are as sheep without a shepherd. The Master had compassion on the multitudes and so should we. It is our privilege and should be our joy to bless the world.

Sixth: IT WOULD GLORIFY CHRIST

The chief concern of Baptists should be to glorify Christ. The causes fostered by Christians should have this end in view. If this is the pur-

pose of our work, then, the more successful the work is, the more will it redound to his glory.

John declared that "glory and dominion" are due Jesus Christ from his people and he gave three reasons for the declaration: (1) Christ loved us. (2) Christ washed us from our sins in his own blood: (3) and Christ hath made us Kings and Priests unto God and his Father (Rev. 1, 5-6). For the sake of Christ's glory, let Southern Baptists make, during April, the most liberal offering possible for Christ's work throughout the earth. And then, month by month, thereafter, let each one carry out the injunction: "Hon- or the Lord with thy substance and with the first-fruits of all thine increase.

—BR—

SUGGESTED PROGRAM FOR SOUTHERN BAPTIST CONVENTION

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I am going to suggest a plan for the Southern Baptists paying all their indebtedness. Let the program committee that has charge of making the program for the convention at New Orleans select ten of the men in positions of leadership in the Southern Baptist Convention and have them preach on the following subjects: "The Creation of Man;" "The Verbal Inspiration of the Scriptures;" "Was Jesus Born of a Virgin?;" "Was Jesus Christ God?;" "Did Christ Die for our Sins?;" "The Bodily Resurrection of Christ;" "The New Testament Church;" "Is There a Hell of Fire and Brimstone?;" "Is Heaven a Place of Condition?;" "The Second Coming of Christ;" "The Great Commission."

I would suggest that all the time of the convention be given to these subjects except the last thirty minutes before adjourning. Let this last thirty minutes be used by the Chairman of the Executive Committee in giving the amounts of the indebtedness on all our boards. Have no reports read at all from any boards or institutions, but only the total amount of indebtedness.

In selecting these preachers they must be men who are in positions of south-wide leadership. The president of the Convention perhaps to speak on the subject, "The Genesis Account of Creation;" the president of the Foreign Mission Board to speak on the subject, "Did Jesus Christ Die for Our Sins?;" the president or secretary of the Home Mission Board to speak on the subject, "Was Jesus Christ Born of a Virgin?;" the president of the Southwestern Baptist Theological Seminary to speak on the subject, "The Verbal Inspiration of the Scriptures;" the president of the Southern Seminary to speak on the subject, "Is there a Hell of Fire and Brimstone?;" and so on until all the subjects have been dealt with by those who are in positions of leadership in the convention. Nothing could possibly be done to restore confidence like this sort of a program. I feel certain all these brethren believe the time honored Baptist view on the subject and if they would bring these messages true to that position and advertise it throughout the bounds of the Southern Baptist Convention, New Orleans would not be able to take care of the crowds who would attend. The messengers would be so inspired by these addresses that they would go home determined to pay all our indebtedness.

We are wasting time trying to get our people to pay debts as long as they feel that our leadership has forsaken the time honored Baptist position on these great Bible doctrines. It does not take a prophet or the son of a prophet to foresee that they are only prolonging the agony of killing these institutions. They are as certain to go as God in Heaven unless our leadership does something like this to restore confidence among our people and something to again get the approval of God upon our work.

These words are written by one who gives all he possibly can to the Cooperative Program, whose church gives generously to the Cooperative Program undesignated funds. So don't anybody say "critic who does not give" to us. We are the fourth or fifth largest giver to the Cooperative Program in this State.

Brethren, there is no use to keep on urging upon Southern Baptists to pay debts until they know about the doctrinal soundness of our leadership.

You are wasting your time. No use to urge us pastors to inform the people, they have too much information already and are getting more every day. The plain Baptists of the South have moved and it is now the move of our leadership. Baptists have moved their contributions away from our work because many of our leaders have moved away from the Bible. Let the leadership move back where our fathers were on the great doctrines that Baptists have always held and the Baptist people of the South will move back on the pay roll. What will you do about it?

—Clyde Calhoun Morris, Pastor,
First Baptist Church,
Ada, Oklahoma.

—BR—

WHICH SHALL WE ABANDON?

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By T. B. Ray

The Administrative Committee of the Foreign Mission Board has issued recently a statement entitled "A Serious Statement About the Foreign Mission Board," in which the committee pointed out the distressing possibility of the Board being compelled to withdraw from some of our mission fields. The Committee showed that the Board has been making agreeable progress towards the reduction of its debt, but are not providing a sufficient amount of money to enable the Board to carry on its work. If Southern Baptists do not give more to the Foreign Mission Board the Board will be compelled to withdraw from some of the fields.

Now suppose the Board should be forced to give up some of its fields, which fields shall they be?

Shall we give up the new fields which the Board has entered since the launching of the 75 million Campaign? In answering this question we should keep in mind the following very striking facts. Since 1919 the Board has entered five new fields. In 1919 the Board reported a total of 5,635 baptisms. In the new fields last year the Board reported 5,710 baptisms. In other words, we baptized more people in the new fields last year, than we baptized in all the fields in 1919. In the new fields there are now 517 churches, whereas on the old fields we had 512 churches in 1919. In the new fields 327 of the churches are self-supporting. In the old fields in 1919 we had 143 churches self-supporting. At the present time the Board has 744 self-supporting churches, including, of course, the 327 self-supporting churches in the new fields. That is to say, almost half the self-supporting churches are found in the new fields. Another thought-provoking fact is that from one of these new fields (Rumania) was reported last year the largest number of baptisms ever reported to our Board from any one of its fields. Can we contemplate abandoning fields which yield such marvelous returns?

Well, then, shall we give up any of the old fields? Study the following facts about these old fields.

In Africa we are faced by the greatest mass-movement towards Christianity that has ever appeared in any one of our missions. Multitudes are calling for teachers and preachers. Our present missionary force is able to give heed to only a portion of these calls. To withdraw from such importance would be to prove recreant to our Christ and to inquiring souls, who, by the thousands beg us to give them the gospel of light. These Africans show the genuineness of their conversion by taking care of their churches. Practically every one of our churches in Africa is self-supporting.

In Latin America there is a wide-spread dissatisfaction and distrust of the prevailing form of religion. The people feel betrayed by the Roman Catholic Church on which they have been leaning. Multitudes of them are adrift. In some of these Latin American countries there is a readiness and heartiness of response to the gospel message that lays upon us a divine constraint we dare not ignore, to give to these open-minded people the gospel of our Lord's saving grace.

In the old fields of the Orient—China and Japan—age-old superstitions and prejudices are crumbling before the illuminating contact with

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the modern world. The turmoil and strife incident to the gigantic revolution that is taking place in China, is shocking multitudes to attention. They give heed to new truths as they have never done before, and offer to the missionary the most unparalleled opportunity of all times. From all parts of China come testimonies to the receptive attitude of the people. God has thrust open the doors in China and Japan—will Southern Baptists slam them together again by curtailing the support of the Foreign Mission Board? Even if we could not recite great successes in these two countries we could not think of abandoning any phase of our work in behalf of their countless millions.

No, we cannot give up the old fields. Manifestly needs and opportunity compel us to press on in every one of them. There is nothing the matter with our work in any one of them to cause us to give any of it up. The work prospers marvelously. The needs cry unto us day and night.

Shall we cut down the staff of missionaries? During the last three years we have lost a net of 100 of our foreign missionaries. By our failure to reinforce those who remain, we have placed these faithful men and women under a strain which will deplete them very much more soon if we do not reinforce them. The largest part of our expenditures is upon the support of our foreign missionaries. Fifty-two cents of every dollar sent abroad is spent for their support. If we cut down our appropriations the missionaries will be affected first. Have we the right to defeat the life purpose of these God-called men and women?

Shall we cut down the number of our schools? Alas, we have played havoc already with a large portion of the great school work we were doing several years ago. We have now 443 schools less than we had in 1926. There were 15,000 less students in our schools last year than in the year 1926. The native peoples are helping nobly on the schools. Our Board is contributing to less than 100 of the 486 schools we had listed last year. Only 15 cents of every dollar we send abroad goes toward the support of schools. If we should reduce this appropriation we would do destructive violence to our training activities. If we expect to do aggressive foreign mission work we must have trained native leaders.

Our Board has only four colleges. One in Africa, which is placed down in the midst of 8,500,000 people in Southern Nigeria, a population equal to that of Virginia, North Carolina and South Carolina. If we include Northern Nigeria as a part of our field, we must add the populations of Maryland, Georgia, Florida, Kentucky and Tennessee.

We have one college in Brazil for a population about equal to the whole population of our Southern Baptist States east of the Mississippi River from Maryland and Louisiana.

We have one college in Japan in the midst of a population equal to that in our Southern Baptist States west of the Mississippi.

We have one college in China located in a city, which city by itself has a population equal to that of Mississippi or South Carolina. If we note the population of the province in which this college is located, there are as many people as there are in all of our Southern seaboard States to which must be added the population of Kentucky, Tennessee and Alabama. When we think of this college as being our only one in China, we lose all standards of comparison, because there are four times as many people in China as there are in the United States. Could we do any less?

Shall we reduce the appropriation to the hospitals? Surely we have gone far enough along this line, because out of the nine hospitals we have, one-third are now closed.

Shall we reduce the amount appropriated for the distribution of Bibles and Christian literature?

We have reduced this already almost to the vanishing point. Only six cents of every dollar we send to the foreign field is spent upon literature. Think of this in the light of the fact that the whole world is wide open now to the recep-

tion of our truth, and the most unique and most inviting opportunities we have ever known thrust themselves upon every one of our publishing houses. Instead of reducing the amount appropriated for literature, we ought to increase it very, very greatly. There is no department of our mission work which offers larger returns for the amount put into it than does the circulation of the Bible and Christian literature.

Shall we reduce the number of our native missionaries? In this also we have suffered a great calamity through the shortage of our income. During the last three years we have lost a total of 600 native workers. Next to the amount appropriated for the salaries of our foreign missionaries, we appropriate for our native missionaries. Out of every dollar sent abroad we use 19 cents toward paying the salaries of native workers. We can hardly think of cutting down this force of workers to any smaller number. How shall they hear without preachers? We are a gospel preaching people, and we cannot fulfil our mission without gospel preachers. Certainly we must not make any further reduction in our native working forces.

From what is pointed out here does it not seem evident that we should not curtail our work any further? The Board does not see where it could cut down more. It is already on the minimum basis, and we solemnly declare that it cannot be reduced further without calamity. We are quite certain also that Southern Baptists do not wish us to reduce any further.

No, no, the remedy is not in cutting the heart out of our work. The remedy should come, and can come, and under God we believe will come, from Southern Baptists.

As faithful servants to whom is committed a great trust, we are trying to show Southern Baptists that we cannot carry on their foreign mission work as it is now laid out without more money. We shall be compelled to cut down the Board's expenditures to the great injury of the work unless a larger income is provided for at once.

We pray that everyone who reads this statement will realize its full significance, and open his heart to discover what his personal responsibility is to this serious matter.

—BR—

REPORT OF THE EXECUTIVE COMMITTEE OF THE SOUTHERN BAPTIST CONVENTION

February, 1930

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RECEIPTS

Cooperative Program:

Alabama	\$ 2,327.82
Arkansas	264.13
District of Columbia	381.68
Florida	3,405.26
Georgia	3,750.00
Kentucky	12,115.12
Louisiana	153.26
Missouri	4,915.26
Mississippi	6,357.54
New Mexico	184.82
North Carolina	5,678.40
Oklahoma	3,198.36
South Carolina	4,278.99
Tennessee	12,150.00
Virginia	7,331.30
Arizona	30.01
	\$66,521.95

Designated:

Alabama	1,637.97
Arkansas	584.70
Florida	650.42
Georgia	1,476.11
Kentucky	4,758.97
Louisiana	1,746.31
Missouri	4,635.03
Mississippi	2,277.88
Maryland	365.00
North Carolina	3,256.69
Oklahoma	3,353.12
South Carolina	238.79
Tennessee	5,972.40
Texas	1,497.77

Virginia	21.25	32,472.41
Total Receipts		98,994.36
DISBURSEMENTS		
Foreign Mission Board	57,024.47	
Home Mission Board	15,982.49	
Relief and Annuity Bd.	6,610.22	
N. O. Bap. Hospital	1,453.11	
Education Board	2,292.64	
Sou. Bap. Theol. Sem.	3,267.32	
S'western Theol. Sem.	3,857.71	
Bap. Bible Institute	6,928.61	
W. M. U. Training School	670.02	
Am. Bap. Theological Sem.	365.73	
Southern Bap. Con. Bonds.	542.04*	98,994.36

Total Disbursements 98,994.36

(*This amount deducted from total receipts for Home Mission Board, as per instructions.)

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DIRECT RECEIPTS AS REPORTED BY AGENCIES

Foreign Mission Board

State	Coop. Pgrm.	Designated	Total
Alabama	.....	40.00	40.00
Arkansas	.....	1,570.00	1,570.00
Arizona	105.04	.....	105.04
Dist. of Columbia	381.69	.....	381.68
Florida	.....	6.50	6.50
Georgia	1,151.03	3,200.85	*4,351.88
Illinois	.....	30.00	30.00
Kentucky	.....	327.63	327.63
Maryland	1,800.00	.....	1,800.00
Mississippi	.....	666.00	666.00
New Mexico	.....	15.44	15.44
North Carolina	.....	242.00	242.00
Oklahoma	.....	273.67	273.67
South Carolina	.....	3,265.00	3,265.00
Tennessee	.....	16.00	16.00
Texas	.....	1,719.49	1,719.49
Virginia	.....	225.00	225.00
Miscellaneous	.....	803.34	803.34
	3,437.75	12,400.92	15,838.67

(*Note—Included in total from Georgia are the following belated December, 1929, collections: Program, \$1,151.03; Designated, \$2,757.50.)

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State	Coop. Pgrm.	Designated	Total
Maryland	350.00	350.00
New Mexico	3.44	3.44
South Carolina	4.49	4.49
Arizona	54.02	54.02
	404.02	7.93	411.95

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Southwestern Theological Seminary

State	Coop. Pgrm.	Designated	Total
Louisiana	1,000.00	1,000.00
Oklahoma	1,000.00	1,000.00
Mississippi	100.00	100.00
Texas	4,128.40	4,128.40
	6,228.40	6,228.40	

—BR—

A STRATEGIC POSITION

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"There will soon be a highway from Canada to Argentina along which a stream of automobiles will go plunging north and south between our two Americas across the Panama Canal clear over the top of the smoke-stacks of a stream of steamers plying east and west between the Atlantic and Pacific."—Walt N. Johnson.

At this new juncture of international traffic, this crossing of the lanes of commerce on land and sea, stands the Baptist Bible Institute, a beacon light pointing four ways to the coming throngs and the going multitudes. It stands for Him who is "the true Light, which lighteth every man that cometh into the world."

Will Southern Baptists keep this beacon burning brighter and lifted higher, or will they surrender this vast coast region to Romanism and to spiritual darkness?

—W. W. Hamilton.
Baptist Bible Institute, New Orleans.

Editorials

ABOUT OUR COLLEGES

We were glad to have the earnest word of brother J. W. Lee about the educational situation in last week's Record. We need to give good heed to what is said along this line. It is a time for sincere prayer and earnest thinking. There is, however, one matter spoken of in the article referred to which needs to be dealt with with very great caution. It was at least intimated that the Education Commission of the Convention might be unwilling, if the money was not in hand, to borrow money with which to pay to the colleges the annual sum necessary to maintain them as standard colleges.

It seems to us that this is a matter that is not optional with the Commission. If we have this correct in memory, the Convention committed itself to Blue Mountain College, the Woman's College and to Clarke College to give a definite sum each year to maintain them as standard colleges. This is a definite committal by the Convention as the final and only authority in this matter, and no individual nor board of the Convention has authority to reverse this or to go contrary to it.

This committal of the Convention binds it to at least three parties to faithfully carry out this contract. It is a promise to the colleges themselves. Blue Mountain was promised \$10,000 annually. The same was promised to Mississippi Woman's College. They have planned all their work on this basis. They are faithfully performing their tasks and there is no ground for a change of mind on our part. We cannot afford to be unfaithful in our contract with them.

Again this pledge was made to secure standing with the standardizing agencies. These colleges worked assiduously for years to fulfill the conditions of standardization and succeeded. After years of effort the colleges were admitted to this class, on condition that their income would be guaranteed. It is not worth while now to discuss the right or wrong of standardization. It is a simple fact that you cannot get students without being standardized.

Another party to this contract is the people who gave their money to endow their schools. The money was given in order to standardize the colleges. The pledge was made that if this money was raised the Convention would supplement it with an annual appropriation sufficient to complete the conditions of standardization. For several years this has been done. There is no release for us until the endowment of each college reaches \$500,000. We are in the habit of keeping our contracts. And even a suggestion that we will not continue to do it makes the condition of the college perilous.

BR

SOME THINGS ONE LEARNS IN A CHRISTIAN HOSPITAL

Doubtless some of the things here spoken of would have occurred at a hospital that is not called Christian, because there are doctors and nurses in other hospitals to our personal knowledge who are people of fine Christian character and spirit. And we thank God for them all. But we believe that the service which we received recently at the Mississippi Baptist Hospital would be difficult to duplicate in every respect.

These words are more personal than we should like to appear on this page, but we don't know any other way to say it. When it became evident that it was necessary for the writer to go to the hospital the 'phone had a room ready in a few minutes with a warm bed. Some good friends volunteered to take the patient over in a big car which brought him to the elevator of the hospital. Up to the X-ray room was the work of a minute. Soon the picture was made, the blood test and all the rest done before you could turn

around. Then to bed where sympathetic hands began their faithful ministry.

From the next day on the sick man was barely conscious of anything more than doctors and nurses working day and night, like firemen to save a burning building. There was no let-up. They knew what to do and fought to win. We have never seen anybody work like these fine young Christian women who did the nursing. When the patient was suffering so he could not pray, one of the doctors kneeled by the bed and talked to the Father in behalf of the sick man while the nurse and one or two friends joined him. And this he did more than once.

From the messages received we are assured that more prayers were offered in our behalf than ever before in life. The cheering messages that came made one feel a strong desire not merely to live, but to live worthily of Him who puts brotherly sympathy into Christian hearts.

The Superintendent of the Hospital came in at the beginning to contribute cheer, and was then off to a revival meeting in Ft. Worth, Texas, where the Lord gave them one of the best meetings in the history of the church. What do you think of a hospital superintendent like that? And while he is paying off the debts of the hospital he is serving weak country churches every Sunday as a true pastor and leader.

The finest thing in the whole institution is the cheerful way in which everything is done for you. Everybody comes in with a smile as if you were doing them a favor by allowing them to help you. "He that sheweth mercy with cheerfulness." The patients in the hospital forgot their own suffering in trying to cheer somebody else. And the busy doctor would come when convalescence began to talk with the preacher about religion and the Lord's work and workers.

We doubt not that every patient in the hospital felt as if everyone working there was personally interested in him. When this patient called for his bill, he was informed that two laymen had already asked permission to pay everything, including special nurses, and insisted on doing so. Humbly and deeply grateful for the goodness of God which has been shown through His people, one comes away from the hospital ashamed of having done so little for others and sincerely longing that his life may count for more in the days to come. Our Father's richest blessing on all who have by word or deed or prayer sought to help his unworthy servant.

BR

MISSISSIPPI BAPTISTS AND CO-EDUCATION

It is not meant in this article to discuss the merits or demerits of co-education. It is a subject worth discussing, but too much for the limitations of this article, and not immediately within its purpose.

This is a matter that has never come squarely up for consideration. It has been taken for granted that we had a definite policy in reference to it, and the colleges have been organized and operated on a well understood plan. Except that for a few years past there has been a drifting from hitherto recognized principles without any definite announcement of such purpose or without any authority for changes of this kind. Is it necessary now for Mississippi Baptists to declare themselves in this matter? Do we know what we want? And is it the time to say what we want?

Everybody knows that Mississippi College was founded and for more than a century operated as a school for boys and young men. Blue Mountain College is known the world over as a school for young women. Mississippi Woman's College has in less than twenty years made for itself a place in the sun and in the hearts of Mississippi Baptists as a school for young women. Clarke College from the beginning, some twenty-five years ago, has been operated as a co-educational junior college. Is this what Mississippi Baptists want? Have they expressed a desire for a change? If changes should occur who is authorized to make them? If changes should be

made should they not be done by full and mature consideration and with definite announcement, rather than by drifting or by careless and unauthorized lack of purpose?

We believe it is time now for Mississippi Baptists to say what they wish done in this matter. It has gone too long and there has been too much already of careless drifting. The only time, so far as the writer recalls that this question has ever been introduced into our Convention was at the meeting several years ago in Meridian. Then a member of the board of trustees of Mississippi College introduced a resolution opening the way for co-education in Mississippi College and himself moved that the whole matter be referred to the M. C. trustees for settlement. This seemed so plain an effort to take the matter out of the hands of the Convention that objection was raised and the motion and resolution withdrawn. Apparently the mover was unwilling to risk the matter with the Convention, but preferred its chances should be with the board where the influence of a few could be decisive. What we are now concerned about is that the policy of the denomination should be determined by the denomination and not by one or two people, or by a gradual process of infiltration. Let all the folks know what is being done, and let them say whether it is according to their liking. When the Baptists of Mississippi have spoken, then let us stand by their decision. If they have already spoken, then it were well to stand by it. The way is open for a good deal to be said along these lines.

BR

We are indeed glad to report that Dr. Lipsey continues to improve. We feel sure all are enjoying and appreciating the splendid editorials he is writing for the paper during his convalescence.

BR

The secular papers have carried announcement recently to the effect that Pastor W. H. Yoyner of Waynesboro has presented his resignation to his church. No mention was made of his future plans; but we hope this capable pastor will be kept in our state.

BR

Rev. J. A. Lee, of Rolling Fork and Anguilla, has gone to Mayo Brothers for treatment. We sympathize deeply with Brother Lee. He has been doing a splendid work with his Churches, Rolling Fork having erected a new building and Anguilla preparing to do likewise.

BR

Rumor has it that Rev. H. C. Clarke, once pastor at Bay Springs, but more recently of Tennessee, has been called to County Line and Pilgrims Rest Churches in Copiah County. Brother Clarke has always done good work and we hope the Lord will lead him to this excellent field.

BR

Dr. W. T. Lowrey has resigned the Presidency of Clarke Memorial College, effective June 1st. The Board of Trustees have elected Dr. John F. Carter Chairman of the Faculty. Dr. Carter will have charge of the summer school.

The Trustees of the College decided to continue the school on until the next session of the State Convention, running it on its income.

BR

SUNDAY SCHOOL ATTENDANCE

Jackson, Calvary Church	806
Jackson, Griffith Mem.	351
Jackson, Davis Mem.	360
Jackson, First	695
Meridian, First	721
Hattiesburg, First	386
Okolona Baptist Church	234
Gulfport, First	516
Brookhaven Church	597
Drew Church	188
Waynesboro Church	202

Also report eight additions to the church for that day.

BR

Life is a task, but worth every single minute of it if you take God with you.—Ex.

A FRANK STATEMENT ABOUT THE BAPTIST BIBLE INSTITUTE

—o—

Following the example of our two great mission boards we desire for the same reasons as they to make a frank statement to Southern Baptists about the situation with the Baptist Bible Institute.

The steady decline in receipts from the Co-operative Program has brought about a situation with the Baptist Bible Institute which threatens the very life of the institution unless immediate and positive steps are taken to find a remedy. The receipts from the Cooperative Program have declined during the last four years from \$63,036.67 to \$43,663.88, or a decrease of nearly 31%. The falling off in receipts from this source last year amounted to 16% under the previous year, and 12½% in 1928 under receipts of 1927.

The receipts on the Cooperative Program from May 1, 1929 to March 1, 1930 amount to only \$36,608.61, which indicates that this Convention year will show a still further decrease.

During the last two years the Baptist Bible Institute has been able to operate not because of receipts from the Cooperative Program, but because of extra offerings given to this great missionary institution and because of assistance rendered by Louisiana Baptists and by friends in New Orleans.

The Southern Baptist Convention at its meeting last May authorized the Baptist Bible Institute to make an appeal to Southern Baptists for funds to meet emergency payments on its indebtedness falling due during the Convention year amounting to \$148,153.50. Through this appeal the Institute has realized only about \$60,000 net to be applied on this emergency indebtedness. Unless funds are received from sources now unforeseen, the Institute will approach the next meeting of the Convention facing a situation no less serious than was shown when the Emergency Appeal was authorized. While some of the states have responded nobly to the relief of the Institute, the receipts from at least half of the states have been negligible.

Since the Baptist Bible Institute is truly a missionary institution making its contribution to city, state, home and foreign missions, and since it is situated in the heart of the greatest mission field of the South, we feel justified in joining the Home and Foreign Mission Boards in urging upon Southern Baptists the necessity of rallying to the support of each of these and all of our worthy and much needed Southwide agencies.

P. I. Lipsey, President Board of Trustees
O. L. Benway, Secretary
W. W. Hamilton, President
Baptist Bible Institute

BR

Pastor J. A. Barnhill writes us that Main Street Church, Hattiesburg, is experiencing good growth as usual, 163 members having been added during the year that closed the first of March.

BR

T. S. Doty, of Winona, Miss., who has had five Summers experience conducting singing for evangelistic meetings, will be available for meetings again this Summer beginning June 1st.

BR

We still have copies of Moffatt's Translation of the Bible. If your paper is in the budget you may purchase a copy for \$2.00; if a subscriber to the Record at the regular subscription price you may secure for \$3.00. Five new subscriptions at the \$2.00 rate will give you the Bible free of charge.

BR

Bro. L. E. Hall, Hattiesburg, writes:

"The 23rd day of this month will bring the beginning of the 84th year of my life on this earth. I have a message for every friend who'll write to me between now and the 25th. This message, if heeded, will prove to be a blessing through all time, and I believe throughout all eternity. This is intended for every friend, that may read this brief statement.

Write to me at Hattiesburg, Miss.

With love and best wishes for all."

FINANCING DENOMINATIONAL COLLEGES

—o—

The problem of supporting our colleges is claiming much attention at this time. One object of this article is to answer an argument which has been used for not giving to Christian Education. The question has been asked over and over "Why is it that Hillman can run without financial help and charge lower rates than any college for girls of any denomination in the State?" There are several reasons why this is true and some of these will be stated in justice to other schools. I want Hillman to continue to help educate our Baptist girls and hope it will never be a detriment to the cause.

Here are a few reasons why we are able to operate without aid. First, Hillman is exceedingly fortunate in its location. Clinton has been an educational and a religious center for a century. Three generations of former students furnish Hillman a priceless heritage and they are continually sending students. Many people are attracted to Clinton because of the exceptional opportunities for educating both boys and girls in such ideal surroundings. Mississippi College men influence many students to come to Hillman each year. The two schools are mutually helpful. This proximity to Mississippi College makes it unnecessary for Hillman to maintain an expensive Science Department. By a private arrangement which is financially profitable to both institutions, Hillman girls go to Mississippi College Science Building to do their laboratory work and recite to a Miss. College professor, not in a class with boys but in a class all their own. The demand for mathematics in Hillman is too small to justify a full time professor, so Hillman pays tuition to Mississippi College for the girls who elect mathematics. This is a saving to one institution and a source of revenue to the other.

Then Hillman is fortunate in being near the State Capitol and in close touch with prominent leaders, religious and professional. The Jackson Chamber of Commerce has been exceedingly helpful. Students are attracted by opportunities to hear Grand Opera and other worthwhile attractions in the city. But for the nearness to Jackson, Hillman would not be able to have in the faculty Prof. Frank Slater, one of the greatest voice teachers in the South. Because of the location we have been able to get other splendid teachers who would not have been available elsewhere at anything like the salary.

Finally, much expense is saved at Hillman by the President's being his own Bookkeeper, Business Manager, Registrar, Superintendent of Buildings and Grounds, and doing some teaching and all the canvassing for students.

These are some of the reasons why Hillman can operate without help from the outside. Some people have argued that Clarke College could get along without help just as well as Hillman could. A careful study of the situation will show that they are mistaken.

It is becoming more expensive each year to meet the demands of the accrediting agencies. These demands will continue to increase. Even after the colleges are endowed it is going to take more and more money each year. Competition is becoming keener as the Agricultural High Schools put on college work. We Baptists had as well realize now that if we are going to maintain colleges, they must have financial support. The fact that Hillman lives without money is no excuse for withholding support from others. They must have more and larger gifts if they are to compete with State and county schools.

—M. P. L. Berry.

BR

Student Secretaries of the State Convention Board will be continued throughout the year at the State Colleges. Bible study is emphasized more than usual.

BR

Dr. William James Robinson of Kansas City, Mo., wishes to announce that Evangelist J. H. Hubbard will be with him in a meeting at Trinity Baptist Church during the month of April.

9 Baptist Compound,
Pao Shing Road,
Shanghai, China,
January 23, 1930.

My dear Dr. and Mrs. Gunter:

As the New Year dawns and we think of the blessings and growth of our work during 1929 a desire to share the news with you comes to our hearts for we believe your prayers have sustained and helped us as we have tried to be "Laborers together with God." Nineteen-twenty-nine was the happiest, busiest and most fruitful year of missionary effort for us and we want you to have an opportunity to "Rejoice with them that rejoice." What special cause have we for joy? I hope you won't tire before I tell you a few of our blessings.

During November special evangelistic services were held in all of our Southern Baptist schools in Shanghai and many students and several teachers were brought to Christ. I understand that there were 11 baptisms at Grace Church, 7 at the Cantonese with 21 others to follow, 7 at Old North Gate and 97 at Sallee Memorial on our campus where Eliza Yates and Ming Jang schools are located. Two amahs, women servants, and three students became Christians at the College. Enquirers' classes for the men and women servants at the Baptist Compound and the country people have been carried on all fall or since the week of special effort for these people in the late summer. God has blessed these classes and the Sunday Mr. McMillan came from Soochow to preach for us twenty were baptized. Most of these were servants. During the meeting almost every Christian on the campus was praying and witnessing. Each afternoon all came together for prayer and counsel and many prayer meetings were held in addition to preaching services. And so we had the greatest meeting in the history of the two schools as far as visible results are concerned.

It is through the building Loan Fund that I think we, the Wares, are to make perhaps our greatest contribution to the missionary program in Central China. This fund was started with an idea of helping the four or more groups of Christians in our Shanghai country field with whom Mr. Ware worked before our furlough hoping to help them start self-supporting churches. Later, seeing the need in all parts of the Central China Mission we decided to offer it to any church that comes up to the conditions of the Loan. The Chinese have accepted the plan and asked for loans so rapidly that we feared we could not meet the demand. We have asked the Foreign Mission Board for \$2,000.00 Mex, and while it has not been granted Dr. Ray says he hopes they can turn something to the Fund during the year. This is not an appeal to you to send money to the Fund. We appreciate very deeply the gifts that have been sent for this work, but the Board disapproves of our making special requests. I hope though that you will pray very definitely that an appropriation may be made for it. Again, last year we asked the Mission to take over the direction, i. e., appoint a committee to work with Mr. Ware, as secretary of the Fund, but it was felt that for the time being it should be handled personally by him.

The Wusih Church is nearly finished, if not finished, and is a small, neat, attractive, usable building of gray brick with green trimmings to match the other buildings on the Compound. Though Wusih is one of our five main stations it is very poorly equipped with buildings and until recently they have been using rented buildings. Last Spring they expressed a desire for a church and Mr. Ware offered to lend them \$1,000.00 Mex. They had some money, rent funds and private gifts and put with our loan to do the work. While I am speaking of Wusih I want to say the Hamlets are there alone now bearing the responsibility of the work. The Brittons were due to go on furlough in March 1928 and Bro. Britton was taken ill with pleurisy the day before they were to sail. This went into tuberculosis and he has been in bed now nearly two years. They live on our campus now. December 31, 1929, they cele-

brated their 41 years in China. They have had three furloughs. The Jacksons are retained in Shanghai at Ming Jang to help us in the absence of the Brauns, Steels and Miss Hundley. They hope to return to Wusih in the fall. These families would appreciate your prayers for their several needs.

Wu Ping or Oo Ping Church has bought land about 40 by 60 feet in eastern Shanghai for about \$2,500.00 Mex. Mr. Ware is working on plans for a small building now. As soon as the weather permits building will begin. Twenty-nine have been added to their number by baptism during 1929. The last were the sons, son-in-law and cousin of Mr. Mo whom Mr. Ware says is the real pastor while he is in name. "Mr. Horse" is a real fisher of men, isn't he? The Building Loan Fund was too small to meet this need so we loaned the \$2,500 until it can repay us. We have a little more than \$3,000.00 Mex. in the Loan Fund and it circulates rapidly.

Up in the Yangchow country field in a large town, Sien Nu Miao, we have a number of Christians and a pastor. For a long time they have worshipped in a guild house, but when the Kouming-tang political party came into power there they proclaimed the guild public property and prevented the congregation's worshipping. Not only did they arrange services to conflict with ours but gave no little trouble when a new place was sought. No place could be rented, so finally the Christians decided to buy. They wanted \$1,800.00 Mex. but we could provide only \$900.00, so they bought a piece of land with an old building on it which they will use until they can afford to build. They raised a little sum to start off with and are giving sacrificially to repay. Already several payments have been made.

In the Soochow field Mr. W. B. Johnson is pastoring a little group at Tsang Zien. There are only four weavers who are baptized believers there, but they wanted a small house of worship so proposed to Mr. Johnson to raise \$60.00 if he would raise the same. An enquirer gave a little piece of land and sold them some more for \$30.00. At first they did not expect to borrow, but as they set to work their desires grew and at last the little new dirt floor chapel that seats from 120 to 150 cost about \$700. Some material from tumbled down buildings in Soochow and gifts from churches and individuals over here reduced the need to \$200, which the Loan Fund will provide when the bills are presented. December the seventeenth in spite of bad weather the chapel was dedicated and during the next five days Messrs. Johnson and Tseu preached and prayed. There are now 24 enquirers. At Christmas the village saw and heard its first real Christmas program.

At Chao Teo in the Chinkiang field we have a group in need of a new building and they have asked for a loan of \$800.00. They have raised \$274.00 in cash and in about six weeks will have \$51.00 more from pledges. Mr. L. B. Olive is working with them and the pastor.

Mr. Ware organized the Church at DaZang this last fall. We have 13 resident members there, This as well as Wu Ping is self-supporting work aside from Mr. Ware's salary and travel. They have paid January's rent \$3.00 and have February's on hand. During the first week in January they bought a piece of land about 50 by 60 feet for \$302.55. On the Sundays they observe the Lord's Supper they take up a special love gift which is to be used for their building program. They now have \$5.60 for this purpose. They are using the Loan Fund too.

I'm sure all these small sums seem insignificant to you who are accustomed to large building programs, but it is wonderful to us and we do not despise the day of little things, rather rejoice.

Emily and her Daddy have been building a block house of many rooms I just heard her say, "That look intrustin." She delights in the use of big words, "Finally" is one of her latest that she always uses correctly. Harold Johnson of Soochow about seven years old, got this version of "Holy Night, Silent Night," "Holy Night,

Saturday Night." When his daddy told us about it Emily thought it a good joke so she now sings is "Holy Night, Saturday Night" when the notion strikes her.

While I had flu she went over to the Napiers one day and the boys, Campbell age 18 and Davie about 14 were teasing her by replying to her remarks with "My Cow" or the like with great surprise in their voices. After a little they went down-stairs and unexpectedly found Mr. Jackson sitting in the room. Emily remarked "My Kitten" to the surprise of all.

When Dr. J. F. White, of the College, was baptizing out here last Sunday, Emily asked, "Is that John the Baptist?" We had just had the lesson in Chinese S. S. and I had told her the story at home. This morning she said "Mother, what was that man's name that had cat's skin?" (Camel's hair).

We went to a beautiful Chinese wedding last Saturday and as usual Emily was delighted. This afternoon she and little Everette Jackson were playing bride and groom. They were arrayed in towels and anything they could find for "decorations." As I hummed "Here comes the bride," by request they came forward. Emily, "Now stop." Everette, "Why?" Emily, "Cause those two brides did that way." Then they advanced very haltingly, stopping at each, "Now stop," from Emily. At last it was over and they ran out. Emily called, "Mother, get some ashes and throw on us." (Confetti).

Mr. Ling Yong Chen, our capable, consecrated principal, has been sick all fall with pleurisy and tuberculosis. Dr. and Mrs. Bryan and Miss Sallee go on furlough Feb. 8th, Misses Echols and Hundley are now on furlough. Dr. Napier who came to help us last fall because Mrs. Napier has sprue again and had to leave Chinkiang goes on furlough in June with Dr. and Mrs. Rogers and Miss Johnson. Miss Olive Lawton is helping us tide over this difficult period but she is anxious to get back to her own work and has been kept by the hardest persuasion. What does it all mean? Just this, there will be no missionary worker at Grace Church, no one in the schools at Old North Gate, and only the Wares out here for school work in addition to some city and all of the country evangelistic work unless some of these return. The Bryans and Miss Echols are hoping to come in the fall. Mr. Ware will be the only man in the Shanghai station. Misses Kelly and Parker work at North Gate Church and among the mandarin speaking women in that section respectively. Miss Marlowe is in the Cantonese Girls' School and church. The list in the, "Home and Foreign Fields" is misleading as there are a number of names of folks who are in Publishing work.

All who are going home have been on the field seven years except the Bryans, who lack only a few months. These have not been years of peace but of stress, strain and revolution. There are 1829 pupils in our Shanghai schools who need the influence of the missionary as well as that of our Chinese Christians. In addition there are forces at work in China which make us feel we need a strong missionary force to help shape opinion and policies among our brothers and sisters in Christ, in this great metropolis of more than 2,000,000 people, not to mention all China. All of our stations are under manned in this field. There is not a man in Yangchow field at present, Chinkiang is sharing Mr. Marriott at this time and he is needed in his own field. Will you not pray with us that the Lord of the harvest may thrust forth laborers into His harvest that is white already? Pray for us.

Sincerely yours,

—Mary Bibb Long Ware.

—o—

The writer of this article is the daughter of Judge C. P. Long, of Tupelo. She and her husband are among the most faithful missionaries on the foreign field. The people of Mississippi will be interested in noting the splendid work which these worthy servants are accomplishing.

—BR—

The true Christian lets his light shine before men every day in the week.—Ex.

RECOMMENDATION NUMBER FIVE

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Realizing that our Colleges are not ends in themselves, but parts of a great Denominational Organization for the Evangelization of the World, we recommend that while our Convention should major on Missions, we project and diligently seek to consummate a Co-operative Program large enough to care for the normal needs of our colleges and all other institutions and that the teachers in our schools familiarize themselves with the whole program and stand ready and willing in every way to promote that program.

This recommendation has to do with the mutual obligations of the Convention and our colleges. It suggests three things.

First: The reason for Denominational Existence.—The Evangelization of the World.

Our State Convention and all its agencies live for that one purpose. Do we fully realize this? Do we stress it as we should? Sometimes it seems as if our main endeavor is to build up a cultured constituency that will appear well in comparison with others. The Master says, "Go ye into all the world and preach the Gospel to every creature." There is no need for Denominational Schools if they do not foster Missions and produce Missionaries. There is no need for the Denomination if it is not to produce sufficient funds to send out and support the Missionaries prepared in our Denominational Schools. With all the money we have spent on and in connection with our Colleges in the last ten years, how many Missionaries have they produced and how many have been sent out from our state? This question leads to the next suggestion.

Second: That our Convention project and diligently seek to consummate an adequate Program.

We should major on Missions but we should major on that so heavily as to make the normal needs of our Institutions appear only reasonable. For several years Mississippi Baptists have gone backward in projecting and completing their Co-operative Programs and if it had not been for wise conservatism on the part of our leaders and the launching of special campaigns our condition would be far more desperate than it seems today. Practically each year we have lowered the goal for our Co-operative Program and just as regularly we have failed to reach that goal. The sad part about it is that many do not expect or intend to reach the goal when it is set. Some years ago two leading pastors in our state were discussing the payments made by their churches to the Seventy-five Million Campaign. The payments were less than seventy-five per cent of the amounts assumed and yet these pastors seemed satisfied with the thought that that was about as much as they were expected to raise. I wondered then and have wondered since if those pastors would have been satisfied with less than seventy-five per cent of their salaries during that five years. How great it would be to set a worthy goal and then reach it!

Third: That our Teachers prepare themselves and stand ready to help. As a pastor, I have always regarded it my duty and privilege to keep before my people all the Agencies of our Denomination. I feel that such should be the attitude and purpose of our co-leaders, the teachers in our Colleges.

It would be a fine thing for the faculties to have meetings for the study of our whole State Program. Then, when they have familiarized themselves with it, pass it on to the students and help them to realize they are a part of a great forward movement. Then it would be fine to have these teachers go out to the churches, Sunday Schools and W. M. U.'s and help the struggling pastors to enlist our people in this whole program.

One of the most striking statements in the New Testament is "Borne of Four". It tells of success through co-operation. Working together under the leadership of Faith. With all our teachers joined with our pastors and other leaders in the reaching of a worthy goal for the glory of God, soon a new day of enthusiasm, progress and achievement would supplant our

Thursday, March 20, 1930

night of halting and discontent.

Yours for Christian Education,

—Bryan Simmons.

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AN OLD TESTAMENT VERSE—
By James E. Dean

"And the Spirit of God came upon Zechariah, the son of Jehoiada the priest; and he stood above the people, and said unto them, Thus saith God, Why transgress ye the commandments of Jehovah so that ye cannot prosper?" (II Chr. 24:20).

For his rebuke of their wickedness Zechariah was stoned to death, and King Joash is specifically blamed, since he "remembered not the kindness which Jehoiada his father had done to him, but slew his son." Many scholars think this is the incident referred to in Luke 11:51, "From the blood of Abel unto the blood of Zachariah, who perished between the altar and the sanctuary: yea, I say unto you, it shall be required of this generation."

We readily recall the case of Abel as the first murderer, but the fitness of the other instance is not so readily apparent. It would be quite appropriate if we knew that so recent a death as that of Zachariah, the father of John the Baptist, was chargeable to the Jews. But we know nothing of the death of this Zachariah. Origen, who lived 185-254, thought the case of John the Baptist's father was meant, but we can't depend much on his opinion. However, there is a peculiar feature of the Hebrew Bible that makes the death of Zechariah the son of Jehoiada, as early as 800 B. C., altogether appropriate in this connection. The Second Book of Chronicles is the last book in the Hebrew Bible, and it was as if Jesus had said, "All the blood charged against this people in their sacred Scriptures, from the first book to the last, shall be required of this generation."

Matthew 23:35 says "the blood of Zachariah the son of Barachiah," and this seems to point to Zechariah the prophet of the restoration period (Zech. 1:1, 7). But we have no reference elsewhere to the murder of this Zechariah. The name of the father fits one Zechariah, and the recorded facts as to his death fit the other. Take your choice. Matthew and Luke may refer to different men altogether.

But, how were the books arranged in the Hebrew Bible? Their first major division was the five books of Moses, called the Law or the Torah. Their second division was called the Prophets and included Joshua to II Kings (with the exception of Ruth), Isaiah, Jeremiah, Ezekiel, Hosea, and the rest of the minor prophets. Their third division included, in order, Psalms, Proverbs, Job, The Song of Songs, Ruth, Lamentations, Ecclesiastes, Esther, Daniel, Ezra, Nehemiah, and the two books of Chronicles. These three divisions are referred to by Jesus when he says "Moses and the Prophets and the Psalms," for the Psalms constitute the most important book of the third division. —Baptist Bible Institute, New Orleans.

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BR—

"Daniel was great because he had four things, Purpose, Prayer, Perception, and Power," said Rev. F. W. Roth, the new pastor of Prescott Memorial Baptist Church, at the Noon Prayer Meeting of Central Baptist Church, Tuesday.

"If you will study Daniel, Revelations and the 24th chapter of Matthew, you will have a pretty good idea of world events. The Bible tells us there was an excellent spirit in Daniel. A boy mistakenly quoted it, 'There was an excellent spine in Daniel.' There never was a time when we needed people with an excellent spine than at present."

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BR—

God wants us to be happy all the time. If we only followed the plan as outlined by Him we would not have the burdens and heartaches that come to us along life's way. We forget to pray and ask His blessing on what we do from day to day. We neglect to attend the church services, and grow cold and indifferent to the higher and better things of life. We are like the little boy who said he said his prayers at night but in the day time he could see to take care of himself.

Stewardship Department

By G. C. Hodge, Director of Stewardship and Budget

"Every member of every church contributing every week to every cause, in proportion to his ability"

THE SPIRITUAL VALUE OF GIVING

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According to Matt. 6:19-21, there are two reasons why we should lay our treasures up in Heaven (all that Christians give in the name and for the sake of Christ is accepted of God and is laid up in Heaven. See Matt. 10:42; I Cor. 13:3).

1. In the first place, each one should lay his treasures up in Heaven because there they are safe.

If a man lays his treasures up in the things of the world he will have them but a short while, for he will either lose them or moth and rust will destroy them or thieves will break through and steal them or he will be called out of the world and will have to leave them (See Lk. 12:20). If, on the other hand, he lays his treasures up in Heaven he will have them forever, for he cannot lose them, moth and rust cannot consume them, thieves cannot break through nor steal them and when he is called out of this world he will go to Heaven where his treasures are.

It was this truth that Roger W. Babson emphasized when he said, "A dollar spent for a lunch lasts five hours; a dollar spent for a necktie lasts five weeks; a dollar spent for a cap lasts five months; a dollar spent for an automobile lasts five years; a dollar spent for water power lasts five generations; a dollar spent for God lasts forever."

Poteat emphasized the same truth in the following lines:

Carve your name high o'er shifting sands
Where the steadfast rocks defy decay;
All you can hold in your cold dead hand
Is what you have given away.

Build your pyramids skyward and stand,
Gazed at by millions, cultured they say;
But all you can hold in your cold dead hand
Is what you have given away.

Count your wide conquests by sea and land
Heap the gold, hoard as you may;
All you can hold in your cold dead hand
Is what you have given away.

If we consider the matter from a purely business standpoint we must admit that the safest, wisest and best thing a person can do with his possessions is to use them for the advancement of the Master's Kingdom and thus lay them up in Heaven.

2. The second and major reason why we should give, or lay our treasures up in heaven, is because of the spiritual value of giving: because where our treasures are there will our hearts be also.

One's interest in Kingdom work depends very largely upon his giving: upon what he puts into it. If he invests all of his possessions in the work of the Kingdom and none in the things of the world, he will be interested in the things of the Kingdom and will care little, or nothing, about worldly things. If he invests a part of his treasures in worldly things and a part in spiritual things his interest will be divided. He will be partially interested in both spiritual and temporal things. If he invests all of his treasures in worldly things and none in the things of the Kingdom he will be interested in worldly things and will care little or nothing about spiritual things, for where his treasures are, Christ said, there will his heart be also.

Whether the members of any particular church will be interested in the work of the Kingdom tomorrow, depends very largely upon whether they are led to put their treasures into it today. If they are led today to put their treasures in the Lord's work, they will be interested in His work tomorrow; but if they are not led today to put their treasures in His work, they will be worldly tomorrow and will care but little, if any-

thing, about his work, for where their treasures are, Christ said, there will their hearts be also.

I. WHO SHOULD GIVE?

Jesus said, "Lay up for yourselves treasures in Heaven" (Matt. 6:20). Jesus made the matter of laying up treasures in Heaven personal. It cannot be done by proxy. Fathers and mothers cannot lay up treasures in Heaven for their children. If their children, or anyone else, have treasures in Heaven when they get there, they will be the treasures they laid up for themselves. Many fathers and mothers, however, do not seem to realize this, so they do the giving for the entire family and deny their children the privilege of giving. They apparently try to lay up treasures in Heaven for their children, but they cannot do that.

There are three reasons why each member of the church should give personally:

1. Each member should give personally because he is individually responsible to God.

Christ said for each individual to lay up for himself treasures in Heaven (Matt. 6:20). God also said for each one to lay by him in store upon the first day of the week as God prospered him (I Cor. 16:2), and for each one to abound in the grace of giving as well as in all the other Christian graces (I Cor. 8:7).

2. Each member should give personally because of the spiritual value of giving.

Jesus said, "Where thy treasure is, there will thy heart be also" (Matt. 6:21). This principle holds true with sons and daughters as well as with fathers and mothers. Fathers and mothers may lay their treasures up in Heaven and be interested in Heavenly things, but if their children lay their treasures up in the things of the world they will be interested in the things of the world.

No one ever becomes very strong spiritually until first he learns to worship the Lord with his gifts. Ardent Christians give liberally. With few exceptions, they do not learn to give after they become ardent Christians. They become ardent Christians after they learn to give. There is no such thing as a "soul winner" who doesn't give. Those who refuse to give have neither the spiritual strength nor the influence sufficient to enable them to win others to Christ. Because of the spiritual value of giving, each father, mother, son and daughter should give regularly. They need to give more badly than the church needs their gifts.

3. Each member should give personally because giving is scriptural.

There is not one verse in all the Bible that even suggests that parents should give for their children or that children should give for their parents, but there are many verses which declare that each Christian should give personally, no matter how young or old, rich or poor he may be. If for no other reason than this, each one should give regularly (Lk. 21:1-4).

(To be continued)

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BR—

"UNCLE TOM'S" WISE ADVICE

Let us hold fast the Word of God. It is so easy to neglect the daily Bible reading. Some lose all interest in God's Word because they have taken to trashy books and papers. Yet the Bible is the most interesting book in the world to those who love the Lord Jesus Christ.

Let us "hold fast our profession." That includes everything that belongs to the Christian life—salvation, godly living and all forms of service. Can you imagine a boy or a girl who would be ashamed to wear the school colors? Yet there are Christians who are afraid to let others know they belong to the Lord Jesus. Let us show our colors. The thoughtless may laugh at us at first, but Christian courage and consistent example will eventually win the respect even of the careless and unbelieving.—The Christian.

Mississippi Woman's Missionary Union

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RIDGECREST

The Camp That Calls
 June 17-27, 1930

Ridgecrest
 Y. W. A.

CAMP

FRIENDSHIP, FELLOWSHIP, FROLIC AND HIS SPIRIT OVER ALL

Did you read the letter from Mrs. McCormick in the last two issues of The Baptist Record? This last part told us definitely what to do and how to do our much needed White Cross work. We trust a number of societies will take up this phase of the Work at once so that the much needed supplies can be going to her all along.

Remember to send your names to Mrs. J. W. Brown, Tupelo, at once so that a home may be provided for you when you attend the W. M. U. Convention April 1-3.

Have you read to your Society the suggested changes in the W. M. U. Constitution that will be considered at the State Convention? Please do this and have them discussed. Then bring to Tupelo whatever suggestions you deem wise.

Tuesday Afternoon Conference

Those of you who read The Baptist Record will note that our Conferences to be held in Tupelo will play a most important part, though they may be considered "By-products" of the Meeting. The one on Tuesday afternoon will be of interest to each of us regardless of what position we may hold in our local Organization.

Among others the following subjects will be discussed: W. M. U. Specials; White Cross Work; Ministerial Relief; Missionary Education of the Young People; Full Graded A-1 W. M. U. and Business Women's Circle.

If you miss this Conference you will miss the discussions on these phases of the Plan of Work. All trains reach Tupelo in time for this Conference to open by 2:45.

Wednesday Morning's Conference

This Conference will open at nine and run for fifty minutes. The discussions will cover our Personal Service Work and our Mission Study Work. Our State Leaders in these Departments will give us of their best; and they are happy to announce that they will be aided by Mrs. Una Roberts Lawrence.

Credentials

No Credential cards are sent from this office to those who will attend the Meeting in Tupelo. All that is needed is a statement that your Society sent you as a delegate.

Thursday Morning's Conference

This Conference devoted entirely to our Young People's Work will begin at nine and run for fifty minutes. Our Young People's Leader proposes to have, among others of special interest, the following subjects brought before us: Ridgecrest Camp for Boys and Y. W. A.'s; G. A. House Party; Tithing Stories; Forward Steps in Ranking Systems. This is merely a fore view of the picture show that this Conference will bring us.

The very interesting thing about sacrifices is that those rare people whom we occasionally know who really sacrifice seem never to know they are sacrificing: To illustrate: A woman of

courageous devotion was left a widow. She had no one on whom she could depend for help except an almost idiotic son; but always on Sunday she took her offering to church, and always it meant she did without something for herself. Upon the occasion of special offerings she would sell a coop of chickens—chickens that had names, to whom she talked and with whom she was quite companionable. She gave the proceeds from these sales into the offerings.

The thing she loved most in all the world, with the possible exception of the son, was a young Jersey cow. One evening at church she asked the church visitor to please call by her home the next day, which was done. Upon reaching the home the visitor was asked to go by the local market and see that the butcher paid the right price to the son for that young cow. Knowing how dearly the cow was loved the visitor said, "Why are you selling Bessie?" With a radiant expression the answer came: "I am not selling Bessie, I am giving her to missions. God is so good to me I want to do it for Him."

We all know the economic hazard of student publications. A certain class in Baptist college closed its year with a debt of more than four hundred dollars on the class annual. Nobody could arrange to take care of the debt. The college couldn't. A gallant girl with the unsullied honesty of youth said: "My life in this school has meant too much to me; I can't go on with my class in debt. I will pay it." And the next year as she cashed her vouchers for teaching school she sent payments on the debt until it was all paid. What an example to southern Baptists!

A widow endorsed her husband's life insurance policy and gave it into Kingdom work; other widows have given the homes they loved so dearly; men have deeded the farms, from which they had wrested their livings through the year, into the work of God's Kingdom with never a word of sacrifice. Hear Livingston say, after years of service and hardship in Africa, "I have never made a sacrifice."

Is there a need for our making sacrifices for missions? "Lift up your eyes and look upon the fields for they are white already unto harvest." Go, on Christmas Eve to Acoma, the oldest continuous seat of government in the United States. At mid-night see that procession of Indian women enter the church, each one carrying a pan of conglomerate objects: adobe cows and sheep, a handful of grain, prayer sticks and a candle. Watch them go up into the "holy" ikons of the altar, light their candles and stand in silent petition for the harvest god's blessing upon them for the next year. Then see the Indian come in and dance ceremonial dances wearing the costumes and headdress of other tribes, dances having no tribal significance to them. Think of such organism in celebration of the birth of Jesus!

Go up into the mountains of New Mexico and see the victims of that political religious organization that predominates that section. See the stark tragedy on the faces of the women and children. See the distorted features and deformed bodies of those men who have survived the ghostly ceremonies they observed to celebrate the resurrection of Him who said, "I came that you might have life and have it more abundantly."

He says to you and me today: "Lift up your eyes and look upon the fields for they are white already unto harvest."—Mrs. E. W. Provence, New Mexico.

Surprise for Those Who Attend Southern Baptist Convention

The New Orleans Municipal Auditorium is now receiving its finishing touches. This auditorium is centrally located, occupying an entire city square. To give you an idea of the vastness of the auditorium, a motorist could pilot his car around the floor of the New Orleans Municipal Auditorium with speed and facility, or Ringling Brothers could stake their famous three-ring spectacles on the same floor. This will give you some idea as to the floor space; and there will be some eleven thousand seats in the Auditorium.

If, like various of H. G. Wells' one-time fictional characters, one could transport himself into the future, he might see an interesting example of stage arrangement. For the stage is not in the center of the seating circle. The relation of its division is about 60-40 or, in other words, six thousand persons can view one side of it and some four or five thousand the other. Why? you ask. Because, while the auditorium can be used as a mono-piece unit, it can also be used as a double-barreled affair, with the left side not knowing what the right side is doing—not that the right side would be doing wrong but just to prevent conflicts of activities. This stage has a dual proscenium and the same type of backdrop. It is fifty feet wide and ninety-two feet long. Both it and the orchestra pit are depressible. That is, as in present day theatres, the musicians can appear and disappear at the wave of their leader's baton, and the stage too can follow suit.

Temperatures as maintained in the auditorium will be governed by low pressure steam ventilating systems in winter and by six twelve-foot pressure fans operating in the basement to disseminate air in summer. The air will be composed of two-thirds fresh air and one-third recirculated air, periodically purified by an ozone machine working in conjunction with the fans.

Committee rooms on upper floors will take care of small meetings either in connection or as a phase of its activities. Entrance will be possible from three sides of the auditorium. Large porticos facing on Rampart, St. Ann and St. Peter Streets lead into the huge building, the Rampart Street entrance being the main approach to the interior. The structure as a whole is three hundred and twenty feet long by two hundred and two feet deep and has ample clearance on all sides.

Many members of the W. M. U. are no doubt acquainted with our beloved Mrs. J. A. Sproles, president of the W. M. U. Association of New Orleans and general chairman of the W. M. U. annual meeting. Much credit must be given for her untiring efforts in planning to make your visit to New Orleans enjoyable.—Mrs. A. J. Abrahams, W. M. U. Publicity Chairman of "America's Most Interesting City."

BR

If you enjoy the weekly visits of the Baptist Record in your home, why not let others share it by asking them to subscribe? This will only take a few minutes of your time, but will help us and the Baptist home that does not now keep posted along all lines of the work.

BR

Durant Baptist Church will erect a new house of worship to cost \$40,000.00. The Church made its first move the third Sunday for raising funds. About one-fifth of the amount was raised. They will continue their drive. Work will begin about the 15th of September.

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The Baptist Record

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RENEW PROMPTLY: Please send in your renewal promptly and give your old address as well as the new when writing us for a change. If you do not send in your renewal your name will be dropped from the list.

Obituary notices, whether direct or in the form of resolutions of 100 words, and marriage notices of 25 words, inserted free. All over these amounts will cost one cent a word, which must accompany the notice.

East Mississippi Department

By R. L. Breland

Woman's College

Last week while attending the Senior Expression Certificate Recital at Mississippi Woman's College, at Hattiesburg, of my daughter Kathryn, I had opportunity of making some observations. Found President Johnson cheerful though sadness was in the home because of the death of his son's wife's father. The other members of the faculty, as well as the fine student body of girls, were happy. This was especially true of Miss Nena Kate Ramsey, who was presenting two of her expression pupils in Certificate Recital, both of whom made a decided hit with the good audience present.

Mississippi Woman's College, like all denominational schools today, is laboring under difficulties. The many junior colleges over the state are drawing patronage from them, and the present financial depression is keeping back some much needed finances. If our colleges live they must have students and funds. This is a fine time to pray, pay and patronize our fine Baptist colleges. Long live Woman's College, and all of our other colleges. They need your help.

"Aunt Becky"

Recently the word came, "Aunt Becky" is dead at "The Old Ladies' Home" at Jackson. This message brought sadness and also memories of the yesteryears. When a "boy" preacher in my first pastorate I baptized this good woman. She was then a comparatively old woman. She had long been a member of another church but said, "I want to be baptized like Jesus was", so she came to the Baptist Church.

She was not very fair of form or features, to which some may attribute the fact that she lived out her 75 years unmarried; but form and features do not measure the real worth of people. Her heart was in the right place. She had no relatives able to care for her, so she lived in the home of a friend as one of the family, helping as best she could about the place. She had no way of earning money, but she longed to be of service in the King-

dom and have part in paying her pastor. She knit socks and gloves, and made quilts, and these she divided with her pastor. You may smile at this, but I prized these humble tokens of a loyal heart far above rubies. "She did what she could", and that cannot be said of many far more able.

Finally old age and ill-health made their impress on the body of this poor woman. She realized that she was no longer able to work and pay for her keep, and she did not "want to be in the way", as she expressed it, so she asked to be sent to the Old Ladies' Home—thanks to the generosity of our state and the charitably inclined for such a home. She was admitted and spent her last years in this haven for aged women.

I visited her there last year. Tears of happy greeting filled her old dim eyes at our meeting. She was wasted by disease and age, but she still remembered happy days back in the old church. Her heart was happy again as she remembered.

But now she rests. No marble shaft may ever mark the sacred spot where the humble body of "Aunt Becky" sleeps its last sleep, but who knows but what she shall have a choice seat in the house of her Father whom she loved and served as best she could. It is not many we meet who serve in the lowly ways of life more faithfully than Miss Rebecca Sheely, whom I first met back in old Pleasant Hill Baptist Church (Conehatta) in Newton County, Miss., nearly a quarter of a century ago. Peace to the dear old saint's ashes. Like Lazarus, she died in poverty; but like Lazarus, she now is rich and "comforted", I verily believe. After all, that is what counts.

Rev. S. J. Rhodes is getting a good start in his work in Yalobusha County. There is work there aplenty. The work of Mrs. Rhodes is much appreciated also.

While I was in Neshoba County for a few days recently four of my friends and acquaintances crossed to the beyond: Jasper Savell, age 98; Jack Clark, age 75; Mrs. E. O. White, age 73, and Anthony Byars, age 70. Rev. W. W. Kyzar attended all their burials.

Had a pleasant night with my oldest living brother, Rev. E. W. Breland, in the home of his daughter, Mrs. J. A. Smith of Neshoba, recently. He is nearing his 80th birthday, is still active in body but is not serving churches. Only a few of his generation remain with us.

I know rural communities that pay \$6,000.00 or more for school buildings, \$4,000.00 or more for gymnasiums, \$5,000.00 or more for teachers that rebel at the thought of \$2,000.00 for a church house and \$500.00 for pastoral support. This is not a good sign for the future of our nation. The Kingdom of God must come first in a nation that is to live and prosper.

Hid away in the old records of our churches is much valuable history that our children and grandchildren would read with interest.

A brother recently told me of discovering the full records of the oldest Baptist Church in East Mississippi and finding the names of many persons long forgotten. Hunt up these old records and send them to Dr. Lipsey for preservation. You thus serve future generations.

On the fly-leaf of an old book, "Five Years in South Mississippi", written forty years ago by Rev. T. S. Powell, I find the following: "Jno. Brill, 3rd Sat. in August, '89." Did you know John Brill? He lived somewhere in South Mississippi. In this book is a picture of Bethany Church, Lawrence County, the first pastorate of Rev. T. S. Powell, the author.

Rev. C. H. Ellard is a student in Mississippi College, Clinton. He has had several years experience as pastor of some good churches in Calhoun County. Any church in reach of Clinton needing a good supply will do well to confer with him.

WHEN SHADOWS COME

O Father, when the darkening shadows come
And overcast the brightness of our day,
When from serene and cloudless skies there falls
All suddenly a blot upon our way;
When life at times seems hardly worth the while
Of fighting through—we cannot see the use—
Father, help us to keep our faith in thee,
For that through all we must not, dare not lose.

The reasons for these tests we do not know;
It may be they are sent to make us strong.
Though faith we've had in fellow man may go,
Let not our faith, dear Lord, in thee go wrong.
Oh, grant that we may stand the trial test,
And not grow bitter but the sweeter be.
Though knowing not the reason for our hurts,
We must not, dare not lose our faith in thee.

We know that thou dost always wisely guide,

And thou hast said that thou wilt not forsake,

When in the shadows dark thy children walk;

O Father, from our heavy bosoms take

The doubts that we've allowed to enter there;

It must be, Lord, that just ahead we'll see

The sun is brightly shining, shadows gone,

If we will keep secure our faith in thee.

—Agnes Whipple Ridenour.

I see not a step before me,
As I tread another year;
But the past is still in God's keeping,

The future his mercy shall clear,
And what looks dark in the distance

May brighten as I draw near.

—Mary G. Brainerd.

THE BEST COMPANION

Jesus of Nazareth is more than the Christ of history—a blessed memory; or the Christ of prophecy—a sublime hope. He is the Christ of today, and of every day, a living reality in our lives, a very present help in time of need. Faith lays hold upon him as one who is ever with us. He is the close companion of our daily lives. We walk the hard hill-roads of life with burning hearts, because he bears us company.—James M. Campbell.

BR

AFTER GETTING YOUR TICKET

A writer in a recent issue of the Messenger tells the following: The best illustration that I ever heard, showing the disadvantage of living a Christian life outside of the church, was given me by a young convert whom I had recently received into our church. I expressed my pleasure in the step he had taken when he replied: "I had not made up my mind to join when I came to the meeting tonight, but while you were talking, I thought it was just like buying a ticket to Chicago, and then riding on the platform. I thought I might as well go inside."—Ex.

BR

FATHERS AND MOTHERS

Dr. J. W. Chapman reported a conversation between the evangelist Sunday and a young man as they were walking away from the tent where a meeting had been held. "Your mother wants you to be a Christian, for I know she is a Christian," said Mr. Sunday, "and your father would be pleased because he is an officer in the church." The boy said nothing at first, but his final word to Mr. Sunday was, "Possibly you may not believe what I am to say, but neither my father nor my mother have ever asked me to be a Christian, and I never expect to be until they do." "It is a burning shame," exclaimed Doctor Chapman, "that I should be obliged to waste one minute of my time or one ounce of my strength to try to persuade fathers and mothers to speak to their children about Christ."—Tarbell's Teachers' Guide.

BR

The out-and-out Christian is a joyful Christian. The half-and-half Christian is the kind of Christian that a great many of you are—little acquainted with the Lord. Why should we live half-way up the hill and swathed in the mists, when we might have an unclouded sky and a radiant sun over our heads if we would climb higher and walk in the light of his face?—Alexander MacLaren.

BR

America's greatest asset is her young people. Your greatest asset is your children. If you have no children of your own then become interested in the children of others. I say this because, whether or not you have children, you must turn your property over to the next generation.—Roger W. Babson.

BR

Never do anything concerning the rectitude of which you have a doubt.—Ex.

The Sunday School Department

SUNDAY SCHOOL LESSON

March 23, 1930

Jesus Teaching and Healing,

Matt. 13:53 to 16:12

Golden Text—Ask, and it shall be given you; seek, and ye shall find; knock, and it shall be opened unto you. Matt. 7:7.

(From Points for Emphasis
by H. C. Moore)

—o—

1. **Saving the Demonized** featured the ministry of Jesus in Phoenicia. From the hot and busy basin of the Sea of Galilee Jesus and his disciples in search of rest and recreation had gone thirty or forty miles northward into the mountains of Phoenicia, the first and only visit of Christ to Gentile territory. Their host was probably a witness if not a beneficiary of the wonderful ministry in Galilee. In the vicinity there was a woman who was a Greek by culture, a Phoenician by citizenship and a Canaanite by heredity. An unspeakable calamity blighted her home for her little daughter was badly demonized. At once the anxious mother sought the aid of the Great Healer. He and the disciples must have been taking a restful stroll when she came up with them and in an agony of earnestness prostrated herself at the feet of Jesus beseeching him to "cast forth the demon out of her daughter." At first there was a strange silence on the part of Jesus, the unanswered prayer being fitted to discipline and develop faith. The disciples wishing to get rid of her besought the Master to send her away, presumably by granting her request but anyhow sending her away. When Jesus said to them that he had been sent only to the lost sheep of the house of Israel there must have been something in his tone to give her encouragement. Perhaps his emphasis on lost or sent gave her the needed clue. At any rate she became more urgent in her plea and there was a further test of her faith in words that seem to us almost repellent. "It is not meet to take the children's bread and cast it to the dogs." The word for dogs however referred not to the half-wild scavengers found on the streets but to the household pets which were the companions of the children. And it was through this word spoken sympathetically that the woman saw her brightening hope of mercy. Eagerly she grasped her point in the immortal words, "Yea, Lord; yet the dogs under the table eat of the children's crumbs." Let the loaf go to the privileged Jew but may not the downfalling crumbs be shared with the penitent and believing Gentile? It was the reasoning of faith and gracious were the words of Jesus to the Gentile woman. Her great faith, her loving humility, her perseverance in prayer won the desired reward and more. The assurance of Jesus was enough and away she hurried to her house to find her little child laid upon the bed and "the devil gone out." It was the greatest day in that Phoenician home

which doubtless ever afterward rang with the praises of Jesus of Galilee.

2. **Salvaging the Defective** featured the ministry of Jesus in Decapolis. The act of mercy in Phoenicia cut short the stay of Jesus in that country. The return route perhaps lay northward through the territory of Sidon, eastward through northern Galilee across the upper Jordan, and then southward on the east side of the Sea of Galilee to the part of Decapolis (which as its name signifies was a league of ten cities) bordering the lake and probably in the vicinity of Gadara. Here the Great Teacher went up unto a convenient mountain and sat there patiently instructing the throngs that quickly gathered around him. Here also the Great Healer was confronted with the lame, the blind, the dumb, the deformed, and many other defectives who were brought by the eager mountaineers and cast down at his feet. From this same region they had asked him to depart after healing the Gadarene demoniac. But now they were suppliants at his feet and his manifold cures sent his name and fame into every mountain fastness throughout the whole region. So it was that the Great Saviour was recognized and honored by the wondering multitudes who "when they saw the dumb speaking, the maimed whole, and the lame walking, and the blind seeing—glorified the God of Israel."

—BR—

"AN OLD-FASHIONED HOLY GHOST REVIVAL"

—o—

"Wilt Thou not revive us again: that Thy people may rejoice in Thee?" Psa. 85:6.

"Take ye away the stone." John 11:39.

"Repent ye therefore, and be converted, that your sins may be blotted out, when the times of refreshing shall come from the presence of God." Acts 3:19.

The word of God is one sublime expression of eternal truth. All truth is a unit whether the note is sounded from the harp of nature, or revelation. And thru these un-numbered ages not a jarring discord has grated on the mind of mortal mind.

These passages of Scripture, tho separated from each other, in point of time, by a distance of a thousand years, blend in beautiful harmony down in the deep substratum of everlasting truth where all of God's thoughts become one.

The first stands among the Psalms, and is the outbursting of an honest soul for a spiritual revival. The second is the simple command of our divine Lord. The third is a practical conclusion which Peter reached in that daring sermon to the excited crowds in the Temple area.

They all suggest a spiritual fact which we put into one word, REVIVAL, and justify my theme, An Old-fashioned Holy Ghost Revival, or, A Tidal Wave of Genuine Revival.

The revival that we need today cannot be brought about by the homoletical pyrotechnics of a sky-scraping preacher, nor, the vocal gumnastics of an operatic choir.

I. The Need of a Genuine Revival.

The need of a genuine Holy Ghost revival of religion throughout Christendom is evidenced in the saddest fact in the moral universe of God—a prevailing spiritual dearth, which seems to have convinced the unthinking and the sceptical that religion is declining and faith has collapsed.

From close and critical observation and experience I believe the cause of this spiritual bankruptcy lie in three conspicuous facts, namely:

(1) The failure of professing Christians to represent a New Testament type of Christian life, has caused a loss of confidence in the power of the gospel to transform a human life and make it better. A discrepant life among professing Christians means a discredited Christ.

(2) The pulpit has lost its primitive power, because it has lost its grip on the fundamental doctrines of Christianity:—Sin and Redemption; Repentance and Salvation; Regeneration and Sanctification.

(3) The Gospel of so-called intellectuality that has held Christendom in its icy grasp for the last quarter of a century, has caused a spiritual blight and barrenness among the churches, while higher, or, destructive criticism has taken the heart out of many pastors and the soul out of our churches.

Not for a moment would I disparage the broadest research, nor plead for less education. We cannot know too much if like the great astronomer, we say:—"I thank Thee, O God, that I am permitted to think Thy thoughts after Thee." But—I do plead for more religion in life and consecration in service.

II. The Nature of a Genuine Revival.

It is God's answer to the cry of His people, and is to the Christian what spring-time is to nature. It is Revival in America, or, Revolution! We need a Spiritual revival so powerful and so persuasive as to be practically a new Reformation. We have had several showers, but what is needed is RAIN—splashing, dripping, soaking rain, which will go down to the very roots of our life and make everything new.

We need an old-fashioned Holy Ghost revival that will reconcile people who cherish old grudges and refuse to speak to each other. That will re-unite separated husbands and wives, that will restore prodigal sons and daughters to parents, that will make people pay up debts and stop swearing, drinking, stealing, gambling, desecrating the Sabbath, and caring more for the Bridge party than they do for the prayer meeting.

A revival that will build again the family altars that have been relegated to the scrap-heap, and win the respect of the non-church-going man, and so pull on the strings of his heart and will, that he too will gladly surrender to the claims of the Saviour. We need a revival that will bring people to all the services of the sanctuary, and reach a man's pocketbook and cause him

to give freely, gladly and cheerfully for the Cause both at home and beyond the sea. In short—a revival that will enthroned Jesus as Lord and King must be a Spiritual revival—prayed down from above—Given of God in answer to the cry of His people—and not worked up by any clap-trap wire-pulling schemes.

III. The Supreme Condition.

The condition is three-fold: (1) Prayer; (2) Faith; (3) Christian Activity. It must begin within the church. In most of the meetings that I hold I find that it takes the church people a week or ten days to get ready, while the unconverted of the community look on in amazement.

Dr. Gordon said:—"Ecclesiastical corpses lie all about us. The caskets in which they repose are lined with satin. They are decorated with solid silver handles and abundant flowers; and, like other caskets, they are just large enough for their occupants, with no room for strangers. These churches have died of respectability and been embalmed in self-complacency, and if by the grace of God our church is alive, let us be warned to use our opportunity, or the feet of them that buried her sisters will be at the door and will carry her out." —A. A. Walker.

900 South Pine Street,
Little Rock, Ark.

FURNISHINGS

We're each one furnishing a house
To live in, by and by;
A little house where we must stay.
From it we ne'er can go away,
However hard we try.

And yet it seems indeed, sometimes,
Our judgment is but poor,
We use so little care and thought,
For half the wisdom which we ought,
When we buy furniture.

Our gaudy couches, overstuffed,
In time will shabby grow,
And we'll find, when the years have
gone,
That they've grown hard to sit upon,
And ugly, even so.

If we hang pictures on the walls,
Tawdry and cheap and gay,
If chairs and tables poorly made
Are ours, then I am much afraid
We'll rue our choice some day.

We're each one furnishing a house
To live in when we're old,
A little house of memory;
Oh, let us fit ours up to be
A fair thing to behold;

—Ida M. Thomas.

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Baptist Student Union

Carrol Hamilton, Miss. College, President
Inez Hardin, Delta State, Co-Pres.
Clarence Carlson, Ole Miss V.-Pres
Zana Wilson, M. S. C. W., Editor

Guy Hathorn, State Teachers, Treas.
Sybil Brame, Blue Mt., Sec.

Address all communications to Box 1087, M. S. C. W., Columbus, Miss.

M. S. C. W.

The members of Y. W. A. were very fortunate last week in having the privilege of hearing Miss Margaret Lackey last Wednesday. They were the guests of the Woman's Missionary Union of the First Church at their all-day meeting where Miss Lackey spoke.

—o—

The Pippin B. Y. P. U. Union had an unusually good meeting on last Sunday. Alyne Herring, the president, had charge of the meeting. Robbie Sue McElweth gave an interesting Bible Readers' quiz after which an interesting program on "The Evidence of the Popularity of the Bible" was given. Different talks on the "Whys" of its popularity were made. After the program testimonies of what "The Bible Means to Me" were made by the members of the Union.

—o—

Splendid Prayer Meeting

The noonday prayer-meeting at S. T. C. fostered by the B. S. U. is proving to be a wonderful success. Since the service has been instituted many of the students feel that the day would be incomplete without it. Although it was started with only a few it continues to grow.

Go To Woman's College

One of the B. Y. P. U.'s of S. T. C., The Lowery, was delighted when Womans College B. S. U. extended an invitation to come over and give a program "Where The Gospel Has Never Been Preached", a play which was first given with great success at S. T. C. So Sunday night, March 9, the members of the Lowery B. Y. P. U. gave the play at Woman's College.

Going To Clarksdale

S. T. C. is determined that she shall be well represented at the Sunday School and B. Y. P. U. Convention at Clarksdale. Of course, the B. S. U. is working but my! those churches of Hattiesburg that are always so ready to cooperate with the B. S. U. have said that they too, would help bear the expenses. We certainly appreciate that spirit that these splendid churches take toward our B. S. U.

Showers of Blessings

The Y. W. A. of S. T. C. met Friday afternoon, March 7, for its regular meeting. The program which Ophie Rutledge had in charge was "Showers of Blessings." Those to help on the program were Thelma Lindley, Showers in China; Showers in Japan, by Edna Ellis; Showers in Africa by Pauline Vanlandingham. Showers in South and Central America by Maude Mosely. The Y. W. A. has some of the best B. S. U. workers on the campus as its leaders and is doing some fine work.

—Ophie Rutledge.

—o—

Delta State Teachers College

The week of March 2-8 was observed by the Delta State Teachers College B. S. U. as Home and For-

ign Mission Week. The following program was carried out and was inspiring and uplifting to all who were present at the meetings:

Monday—Cora Bobo, President of B. S. U., "Our Missionaries."

Tuesday, Mr. J. J. Melvin, "Influence."

Wednesday, Mr. Walker, Pastor Baptist Church, Boyle, Mississippi, Phillipians 3:13. "Forgetting those things which are behind, and reaching forth unto those things which are before."

Thursday, Dr. I. D. Eavenson, pastor of Cleveland Baptist Church, "Customs of China."

Friday, Dr. J. G. Chastain, Leland, Mississippi, "A Tour Through Mexico."

Mr. Chester Swor, of Sunflower Junior College, Moorehead, Mississippi, conducted a very profitable study course in "B. S. U. Methods," Saturday, March 8.

Some of the high ideals of the B. S. U. are rapidly being developed. Each Sunday afternoon a number of the members, accompanied by Dr. Eavenson, visit the jail and put on a program. Last Sunday, March 9, Dolfis Hardin conducted the Sunday School Lesson, and Percy Herring read passages of Scripture and commented upon them. One of the prisoners requested that we sing "Nearer My God To Thee" before we left. We carried magazines to them and they seemed to appreciate them very much.

God is wonderfully blessing us in our endeavors, and we give Him all the glory and praise for everything that He helps us do.

—Lois Wright.

—o—

HILLMAN COLLEGE NOTES

Clinton, Miss.

The Hillman Glee Club yearly tour will take place this week, and the trip will carry the girls through south Mississippi and into Louisiana.

Some of the best members of the club are Louisiana girls. Prof. Slater, head of the voice department, will lead the trip, and President M. P. L. Berry expects to accompany the club. Girls specializing in voice are taking advantage of the instruction offered under Prof. Slater, former opera singer and teacher of fame in this country and abroad. Hillman is strong in the department he leads, as well as in piano work under Miss Georgina Palmeter.

—o—

The highest grades made during the past six weeks' work in the college were achieved by the following students: Roma Jones, Marietta Anderson, Hazel Crowe, Eva Dahlstrom; Ruby Akers, Pauline Beacham; Snocks Weeks; Mrs. Jack Bridges; Sarah Blackburn; Margaret Mitchell; Ettna Scrivener.

—o—

A recital will be directed and arranged by Miss Blanche Scruggs of the expression department at Hillman, at the George school in Jack-

son, at the invitation of the head of the school. Miss Scruggs will coach the students of a former class, and give several numbers herself on the program. She is graduating in expression in June. The recital will be given about March 21.

—o—

The Glee Club at Hillman recently visited Vicksburg and gave a program at the Y. M. C. A. and were guests at a banquet. The girls making the trip reported a fine time.

—BR—

THREE BLESSED REVIVALS AND THEIR CAUSES

—o—

By Theo. Whitfield, Pastor, First Baptist Church, Desloge, Mo.

The second revival came about as a result of a tither's campaign. The manner of it was as follows: Some four years ago the finances of my church were at a very low ebb. The church was having to borrow money at the bank to pay the current bills, and I knew that if that continued much longer they would want a new pastor. So I took the matter to the Lord and it came to me to try a tithers campaign. This I did without any one's advice or help, and the way I did it was as follows: I sent through the mails three sets of letters and tracts—allowing a week to intervene between each set. In each set was a mimeographed letter to every man in the church, together with a tract on the subject: then a letter to every woman in the church with a tract suited to a woman ("How A Woman Can Tithe," etc.); then a letter written to every young person with tract picked out for them: then a letter written especially to children sent to every child and a tract suited to them. I repeated the process three different times, so that every member of the church received three individual letters and tracts from the pastor on the subject of tithing. As a result 36 people signed up to tithe. Consequently the treasury was flooded, all bills and the bank paid and a surplus piled up in the treasury. Then came the annual protracted meeting, and from the very first service people began to be converted and a total of 95 people joined the church.

Now, in announcing and talking about the matter of tithing, I had

quoted and requoted to the people that promise of God that if we would bring all the tithe into the storehouse, He would pour us out a blessing, and I really think that the Lord felt under obligation to keep His word, and that such was the reason of our revival—for I have never seen any other reason. However, there was, as you know, some more to that promise and that was that the blessing would be more than we could contain. Now, I will confess to you that I really did not see how God could do that.

However I spoke it to the people as the Lord said it and I just thought I would leave it to Him to carry out if he wanted to, and I want to tell you that in three surprising ways he did do for us more than we were prepared to contain. Now it must be taken into consideration that not all of the people but only a part of them brought the tithes in, but, for all that, the Lord graciously gave us more than we had room to contain, and these are the ways: On the Sunday after the meeting more came to Sunday School than we had room in the auditorium to seat. They stood up around the walls. That night when the Lord's Supper was served we were obliged to omit a part of the audience for lack of glasses for them. The new members flocked to the treasurer in such numbers for church envelopes that they might become subscribers that he was unable to supply them—although he had bought the usual number of surplus envelopes for new additions for the year. Thus was the word of the Lord fulfilled that was spoken by the prophet. (Account of 3rd revival next week)

—BR—

THE TOOL AND THE TASK

Does any young man or young woman, looking out upon life from its threshold, feel that the large places are already filled, that the world's work is even now adequately done, and that there is left no task worthy of willing hands? Fret not. Fail not. For with prophet pen Robert Browning wrote: "Get thy tools ready. God will give thee work!"—Ex.

—BR—
It costs so little to do the right thing. Why hesitate?—Ex.

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with the best arrangements and leadership—at the most reasonable cost—journeys replete with inspiration, education and invaluable features—"Travel Free From Worry" from beginning to end with people who really KNOW the "Land of the Book"—Write now for illustrated booklet describing Spring and Summer Holy Land Tours—\$645. to \$1435. The Wicker Tours, Dept. A-1, Richmond, Va.

P. S. The late Dr. Geo. W. McDaniel, President of Southern Baptist Convention, said his Holy Land Tour with us was "the best investment" of his life.

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The Children's Circle

Mrs. P. I. Lipsey

Bible Study No. 12. Mark 4:26-29
1. In this story, what kind of soil do we have?

- What kind of seed is it that is sown?
- How does the seed grow, all at once, or gradually? Do we have to watch seed to make it grow?
- What part do we have in the growth of seed?
- What is God's part?
- Should we be impatient when we see God's Kingdom coming gradually, not by leaps and bounds?

—o—

My dear Children:

Such a time as we have been having this week! Early in the week, bringing our sick one home, to find he wasn't near strong enough to work the garden yet, but has to stay in bed nearly all the time. Then I was down a few days, with a bad cold and so forth (especially the so forth) and now I'm up again, and trying to fix our Page, and just to think, there are hardly any letters! I felt real proud last week, we had so many good letters. Well, a person can't expect to be proud all the time, and maybe it wouldn't be good for me. I'm glad we have the letters we have, and appreciate them.

I had so much on hand last week, that I didn't tell you, I think, that I had sent \$15.00 more for Miss Gladys' scholarship. This makes \$45.00 we have paid for this term, and leaves us \$35.00 to make up in the next two or three months or less. I hope we won't have any difficulty about getting that up.

Goodbye now, with much love from
Mrs. Lipsey.

—o—

Carpenter, Miss., March 7, 1930.

Dear Mrs. Lipsey:

I have been studying is because I haven't written. Ruby O'Neal.

All right, Ruby, studying is a fine thing. But you must try to find time to write us a long letter.

—o—

Hattiesburg, Miss., March 11, 1930.

Dear Mrs. Lipsey:

I have been reading the letters and Bible studies for some time. I heard Dr. Lipsey speak while he was in Hattiesburg not long ago. I am 9 years of age and carry 4th grade. My teacher's name is Miss Young. I like her fine. I have one little sister 3 years old. We all go to S. S. and church almost every Sunday. Our pastor is Rev. H. L. Spencer. We like him fine. Enclosed find 25c for Miss Gladys. Two new members, Evelyn and Martha Frances Gandy.

Two new members at once sounds mighty good to us, Evelyn and Martha Frances. You must come again soon. We are obliged for the money.

—o—

Magee, Miss., March 5, 1930.

Dear Ma:

I am so happy because Pa is better. I surely do want to see him and as soon as I can get real well again I'm coming. I am 5 years old and am going to start to school next year. I can read about Baby Ray in my Primer. I can read thirteen pages. I have five dolls and one teddy bear and a Peter Rabbit. My dolls are named Helen, Carolyn, Sue, Margaret, and Mary. I played hospital yesterday. My oldest doll, Helen, was sick, and I nursed her. Sue, my third doll, was sick too. I play lady sometimes. My Mother gave me a dress and I put it on and play like I'm Mrs. Hokun. I call my Mother Mrs. Steele and go to see her. Sometimes I play like I'm a nurse and my name is Miss Love. I put on an apron and a cap made out of a handkerchief and take my patients' temperature. I am sending 50c for our B. B. I. girl. With love,

Julia Frances Steele.

THE FUTURE OF CLARKE COLLEGE

—o—

An article under this caption from the pen of Brother J. W. Lee appeared in last week's Baptist Record. He spoke of a joint meeting of the Education Commission and the Board of Trustees of Clarke College. The meeting was a disappointment to some of us. Some of us thought before the meeting that it was not wise at this time to ask for the amount designated for improvement, as much as we should like to have the improvement, but especially wished to be given assurance that the Commission will make an effort to provide the customary amount for maintenance. But this last amount was withheld along with the first. If we had been promised the 12% of Christian Education funds, which we were given in 1928, and which we thought was our part in 1929, we should have been able to meet the proposition of the Newton Baptist Church and the citizens of Newton. When this also was denied, some of us were made to wonder why the cooperative program does not cooperate.

Resolved, by the Board of Deacons, the church concurring therein that, we express our sense of appreciation for the services rendered by the Reverend G. C. Hodge, and be it further

Resolved, that a copy of these resolutions be sent to Reverend G. C. Hodge, to the Baptist Record, and that they be incorporated in the Minutes of the church.

Signed,

Board of Deacons,
Bassfield Baptist Church,
Bassfield, Mississippi.
D. O. Horne, Moderator.
W. J. Burkett, Clerk.

—BR—

LIKE MOTHER USED TO DO

—o—

If you're feeling sort o' rocky and disgusted with yourself,
You haven't got the orders, and the goods are on the shelf;
You've tried your best at smiling, but only a grin will come,
And your temper's short and snappy in the love-nest you call home;
You'll get a lot of help from it and keep from getting blue
If you go to church on Sunday, like mother used to do.

When you sit beside the sick bed of your darling little boy,
And the doctor's diagnosis has dispersed your hope and joy;
When your bills are multiplying and your bank account is low;
And wifey needs a little change, about a week or so;
You'll get a boost and blessing that will surely pull you through,
If you go to church on Sunday, like mother used to do.

—William Barnes Lower
in the Presbyterian Banner.

—BR—

Just a line to say that: Born to Pastor, and Mrs. N. L. Roberts, on March 15, 1930, a boy, Norman Lamar Roberts, Jr. Mother and son doing well.

—BR—

"To widen your life without deepening it, is only to weaken it."—Ex.

had been no ill will or friction of any kind to cause him to go, but that he was going with warmest of love for the College and those connected with it. And indeed it is a very keen disappointment to us to see him prepare to go. The Board asked Dr. John F. Carter, professor of Greek and Religious Education, and formerly president of the College to lead the faculty in the Summer school and during next session. A committee was appointed to recommend a fiscal agent who will have charge of the finances of the college. We are led to hope that most of our faculty will remain with us. Dr. Carter has not indicated whether he will accept this new responsibility or not, but we are going forward trying to fill the vacancies with teachers who have graduate degrees and who have had successful experience in teaching, and above all, who are faithful and loyal to the King of kings.

While the money that has been promised by the Newton Baptist Church and the friends in the town of Newton pre-supposed that we would with that help be able to clear all indebtedness against the institution, we are led to believe that this help will be given us, even in our present circumstances. With this help, and with the money obtained from the sale of lots that we expect to put on the market and with help from certain friends outside of Newton, we expect to go to the Convention in November with our debts reduced to a very much lower figure than at any time since the old administration building was burned, if not completely cleared. The budget for the next year is being made out in such a way that we are almost sure to run within our income.

The future of Clarke College, we believe, is tied up with the future of Christian Education generally in the State of Mississippi. We do not believe that the Baptists of Mississippi are willing to suffer any loss in their great program of distinctly Christian training to the young men and young women in our State. We recognize that tax supported education is becoming more popular, but we believe that there are enough of loyal men and women in our State and in our vicinity who prefer the distinctly Christian type of education to that type in which whatever Christianity is given is of a unionistic character to justify and to demand the continuance of our school. With this in mind, we are going to the boys and girls this Summer endeavoring to induce them to choose our institution with full assurance that they will not be disappointed in their choice.

Indeed, it is a time for prayer. It is time that we pray for the young threshold of adult life who must choose the type of influence under which they will get their training. Let us pray that wisdom be given to us who are charged with the maintaining of the denomination's institutions, and that a renewed concern and interest be given to all our people on this great work. Brethren, let us pray. W. W. JAMES, President Board of Trustees.

T. H. WILSON,
Secty.-Treas. Board of Trustees.

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B. Y. P. U. Department

"We Study That We May Serve"
AUBER J. WILDS, General Secretary
Oxford, Mississippi

Our Verse

"Not every one that saith to me, Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of my Father who is in heaven." Matt. 7:21.

—o— Win One

It was in a splendid country church during my second revival meeting there. Both were good meetings. The Lord seemed to have His way with the folks. A home of a large family was the home of the preachers always. Fourteen members of that family there were. All Christians but two. It was my privilege to baptize the oldest son the summer before. The last Sunday of the service was at hand and I was to speak on the "Unpardonable Sin" that morning. They were singing and I noticed outside, by himself, a young man, the only unsaved member of that large family. I felt led of the Spirit and walked out of the church to hold conversation with that one and I have in my vest pocket now the handbook I used in giving him Scriptures. The "hypocrite" was his problem and so I gave him Matt. 7:3,5, Rom. 2:1; 14:12 and others. Then he felt his OWN SIN and I responded with Isa. 1:18, I Tim. 1:15 and other passages. I got no definite answer then.

I believe I could go back to the very tree against which we stood after twelve years as I pressed the question earnestly and prayed as I did so. Then I re-entered the church building and I shall never forget as I walked down that aisle and passed the elderly father, the head of that large family, he literally ran to the aisle grasping my hand thanking me.

The young man came in and the sermon was preached and invitation extended. Twelve people had come forward in previous services and yet not a one during this song and the preacher felt impressed to call for another song for still another young man was present to whom the minister had gone early in the morning to speak about the same thing. A man who was desperately sick the summer before and had promised the Lord he would follow Him if He would raise him up. He had lingered, however. The first young man actually stepped in the way of the second one mentioned as he took the first step, but he finally broke through and then the harder one came and I wish I could tell you of the weeping, shouting and joyful singing with two large families joining all the family of God present in welcoming home two sinners saved by grace. These two conversions for Christ are among the outstanding ones in my memory during several years of ministry and among the first.

—o—

As this copy of the Record goes to press we are gathering in Clarksdale for our annual Sunday School and B. Y. P. U. Convention and as you read this the Convention will

perhaps be history. We hope in next week's issue to give something of the results of the meeting.

—o— Anguilla Has Interesting Study Course

Beginning on Saturday night, February 22nd, it was the privilege of your State Secretary to meet with a splendid group of young people of the Anguilla Church for several days. No finer group have we met in a long time and they were in earnest as together we waded through the Manual of methods. We met Saturday night, Sunday afternoon, Sunday night, Monday afternoon, Monday night and the examination was given Tuesday night. It was an intensive course and resulted in a much better understanding of the work. The young people there have a friend in the person of Mrs. J. T. Farrar, who also proved a friend to your Secretary while there. Bro. and Mrs. J. A. Lee, pastor and wife, living in Rolling Fork, are doing a good work in each of these splendid delta towns.

—o— Sparkler B. Y. P. U. First Jackson Starts a New Year in High

Lexington has lost one of her good B. Y. P. U. members to First Jackson. Mr. Clifton Tate, who by the way, is Secretary of the District One B. Y. P. U. Convention, has moved to Jackson and has become a part of the First Church Organization. In re-organizing the Sparkler union Mr. Tate was chosen as President and submits the following list of officers who will serve with him during this term: Vice-President, Mary Etta Mayfield; Secretary, Sara Smith; Corresponding Secretary, Irene Davis; Treasurer, Earl Patterson; B. R. L., Bessie Mae Waldrup; Chorister, Earl Clark; Pianist, Mrs. O. L. Williams; Group Captains, Ruby Bryant, Berdie Brumfield, Erlene Burdette and Bill Jacobs. Although Mr. Tate has moved to Jackson he is carrying out a work to which he was appointed in Holmes County. He is arranging for an Associational B. Y. P. U. Program which will mean the bringing together the B. Y. P. U.'s of Holmes County for the re-organization of their work.

—o— West Point Has Successful B. Y. P. U. Week

The week beginning March 2nd marked a new era in B. Y. P. U. work in the West Point First Church. It was classified as "Young People's Week" and although it was young people's week a goodly number of the older people were in attendance every evening and met in class studying one of the B. Y. P. U. Study course books, "The People Called Baptists", Bro. R. D. Pearson of Macon teaching. Three other classes were taught, one for Juniors taught by Mrs. Jack Seitz, one for Intermediates taught by Mrs. Joseph Seitz and one for Seniors taught by Auber J. Wilds. Splendid lunches were served each evening followed by a ten minute fun period. The

work was re-organized and the future looks bright for the B. Y. P. U. work in this splendid church. The Adult union is being organized, and the unified service established merging the B. Y. P. U. assembly and the evening preaching service into one service. The success of the week's work is largely due to the efficient and untiring work of Pastor Wright, who has the hearts of the people and is leading them in a splendid way.

—o— BONDS AND SUPPORT FUNDS

The Convention, which met at Grenada eight years ago, issued bonds to the amount of \$250,000 to complete the endowment of Mississippi College. The same Convention passed resolutions drawn up by the Education Commission stating in so many words that \$10,000 be paid each year to each of the colleges for women until they should have a standard endorsement. With its endowment completed Mississippi College was admitted to the Southern Association. Armed with these resolutions the Secretary of the Education Commission procured the admission of the two colleges for women to the class B of 4-year non-member colleges of the Southern Association. This made graduates of these colleges eligible to teach in accredited high schools. Several years later the Education Commission through its Executive Secretary, informed the Trustees of the two colleges for women that the Southern Association had agreed to accept an endowment of \$300,000 in addition to the annual support fund of \$10,000 guaranteed by the Convention. Encouraged by the Commission, the colleges raised \$200,000 each and two successive conventions issued \$100,000 in bonds, first for one college and then for the other. Upon the statement of the Executive Secretary of the Commission that the \$10,000 was a permanent support fund the Southern Association admitted these two colleges to full membership until the full cash endowment of \$500,000 should be raised.

The point raised is that the Convention is as morally and legally bound to provide the \$10,000 annually for each college as to provide the funds for maturing bonds and for interest upon all remaining bonds.

—J. L. Johnson,
Hattiesburg.

—o— READY FOR WORK

It has been my privilege to spend a week at the Seminary at Louisville in the Southwide conference and while there I met a good part of our fine Mississippi delegation of students. I could write about the conference and the Seminary but I am thinking now of those fellows who have gone from our State giving themselves in training and preparation for two, three, four and five years and it seems to me Mississippi churches ought to be very much interested in bringing them "back home."

I found out while there that several States have organizations for getting the "home boys" in touch with "home churches" but Missis-

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AMERICAN COFFEE CO., INC.
NEW ORLEANS

sippi does not have such an organization.

God honored us by calling them from our midst and I feel He will do the same by bringing many of them back to serve at home.

Students fresh from the Seminary with lives saturated in the devotional and evangelistic spirit of the school are enthusiastic, learned and anxious to do things for Christ.

I list below the men taking the language courses:

P. E. Cullom, McComb; W. A. Bell, Winona; A. B. Hill, Water Valley; M. D. Moore, Tupelo; J. A. Bass, New Hebron; C. T. Vinzant, Burns; W. S. Hardin, Toombsburg; S. B. Platt, Columbus.

Below are the men working for their Ph.D.:

B. B. Hilburn, Soso; A. A. Kitchens, Beech; G. F. Winstead, Pelahatchie; E. E. Ballard, Tupelo; W. S. Smith, Oxford.

Some of these men I know personally and they are A-1 without an exception. I would like to say something special about these I know but that would hardly be fair to others just as fine.

These men will be reached at the Seminary until the end of this session, rather than at the addresses given.

Just wanted to be a bit of service to churches desiring pastors and to the boys themselves in Christ Jesus.

—D. A. (Scotchie) McCall,
pastor.

(The following lines were written by Minnie Grayson. Her study of the books in the Stewardship Course inspired her to write them, she said.)

There's nothing in this world
That is made in vain,
But everything is made for use,
A truth that's very plain.

And so it is with all that's made,
Whatever it may be;
There's something in it useful,
That's free for you and me,

And this should remind us
Our life must not be in vain,
For if it is not perfect,
We are the ones to blame.

That which is won ill will never
wear well for a curse attends it that
will waste it. The same corrupt
dispositions which incline men to
sinful ways of getting will incline
them to the like sinful ways of
spending.—Ex.

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As to our Endowment Fund, we have had \$3,000.00 out at 6 per cent interest this fiscal year, for which I am grateful and glad; and yet, we can all realize how far short this is of "Forty or fifty thousand," the goal we set for this Fund in the beginning. Mrs. Graves feels, with me, that there is urgent need of our making real strides toward our goal for this Fund, at the earliest date possible. So I am asking that we keep this Fund in mind too, in our praying, planning and giving.

Mrs. Graves reports in her letter of last October 6th (just one year after her very serious illness of pneumonia) that she is "in excellent health, with the exception of some rheumatism and poor eyesight," but neither of these interferes with her being "quite active" in going about her daily duties. But in the nature of the case, Mrs. Graves feels especially the need of getting our work for blind girls arranged for, in a more adequate way, with an Endowment Fund sufficient, at least, for its present needs.

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"It consecrates
the grave within its walls"

THE very idea of consecration implies unsullied purity, freedom from all uncleanness and defilement. And because the elements of corruption are always present in the earth and the waters beneath the surface of the earth, ordinary methods of interment do violence to the human heart. Hence, the ever-increasing appreciation and wide-spread preference for the

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He knows God's Word, as few ministers do. He knows the needs of the human heart and how to preach to meet those needs.

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—Clarence R. Ferguson.
March 11, 1930.

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That we submissively bow to the will of Him who ever careth for His own and,

That we send a copy of these resolutions to the family, the aged mother, Mrs. Bennett, of Lumberton, to The Baptist Record and have one placed upon the minutes of the Lyman W. M. U.

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One experience of the Church during the past year has been particularly gratifying. Pastor Barnhill held his own meeting in October and old members of the Church testified that perhaps never before in the history of the organization had there been better interest or larger crowds or more far reaching results. The Church enters the new year with brighter prospects and with all united in believing that this will be one of the most fruitful in the Master's service that the Church has ever experienced.

—A Deacon.

MEMBER OF EDUCATION
COMMISSION'S VIEW OF OUR
SCHOOL AFFAIRS

—o—

You perhaps have no reader more reluctant than the writer to appear in the public press. My very nature rebels at the thought of newspaper notoriety, yet duty is impellant and I am of the conviction that duty calls for this word from me concerning our colleges.

I wish to endorse unreservedly and to commend in the strongest terms the article contained in your issue of the 6th instant entitled "WE ARE ABLE" and the editorial contained in your issue of the 13th instant entitled "WE ARE WELL ABLE". These articles are overflowing with truth and light and need to be sown broadcast among our people.

Our colleges are in a critical period of their existence. Plans of a few years ago have not produced the expected results. We are in a period of financial depression, and the paralyzing effects have filtered through into all of our denominational activities. But when it is remembered that we have over 200,000 Baptists in the state, and that only a few dollars per member would meet all of our needs, we know that "WE ARE WELL ABLE" and that it is not a question of ability, but rather a question of willingness to contribute to our needs.

Mississippi Baptists are well able to do whatever it is their duty to do looking to the promotion of the Master's kingdom, and the task is upon our leaders to bring home to our people and to lay upon their hearts the duty devolving upon them as the units of strength and power constituting the great brotherhood. Enlistment even to a partial degree of success will solve all of our financial problems.

Our colleges need our cooperation, not our censure. They have been required to reorganize their business methods in order to meet the requirements of standardization. It takes time to set up entirely new machinery, and to get everything in smooth working order so as to prevent waste and keep the expenditures within well defined bounds. Certainly our colleges must do this, they must have budgets and stay within them, but we cannot aid them in this accomplishment by publishing their deficiencies to the world. Let us cooperate with them from within and not strike them from without.

We need a new grip upon the importance of Christian Education. Some few of our people are discounting Christian Education altogether. They fancy that a dollar devoted to Christian Education is a dollar diverted from Missions. Certainly, missions is the chief object of Christianity. Education is not Christianity, but Christian Education as fostered by our denomination is essentially missionary in spirit and purpose, and has been and will be a great factor in carrying out the Great Commission. It was through Paul's education and training in the Word of God that he



could become a chosen vessel to the Gentile world.

Some of our people need to be informed as to the duty and obligation of the denomination to our colleges. The denomination took an advanced stand on Christian Education during the session of the Convention at Grenada in 1922. The Convention took a single action at that meeting which committed it to the immediate endowment and standardization of Mississippi College and to the final endowment of the Mississippi Woman's College and Blue Mountain College. The preamble and resolution adopted by the Convention at that meeting is very clear and explicit. The resolution provided for an immediate bond issue for the endowment of Mississippi College, and pledged \$10,000.00 per year each to Woman's College and Blue Mountain College, looking to their final endowment and standardization, the resolution stating, "this provision to remain in force temporarily and until a campaign can be inaugurated and the last named colleges standardized as herein provided for the said Mississippi College", and stating further "that these plans be continued until qualification for standardization has been perfected."

The said resolution also authorized, empowered and directed the Education Commission to provide the said sum of \$10,000.00 per year for said colleges from the 75-Million Campaign fund or otherwise as in its discretion might be deemed best, until said colleges are, quoting, "standardized as herein provided for said Mississippi College."

It will be seen that the resolution referred to commits the denomination to the completion of the plan there promulgated for the endowment and standardization of the colleges referred to. The obligation to pay the bonds issued in behalf of Mississippi College is the same, no more and no less, than the obligation to pay the \$10,000.00 per year to each of the other colleges until they were put on the same basis as Mississippi College.

So the question is not whether or not the denomination will continue these payments. It has no choice in the matter. It will keep faith with all the colleges. If it had not thus irrevocably committed itself to all the colleges, the resolution would have failed of passage. No one of the colleges was willing for provision to be made for the one to the exclusion of the others. The only question on this point is, how can these payments be best met?

The great and lamented Dr. Mullins was present when the Grenada resolution was adopted and commended the action in the highest terms. He said in substance that it was a great and far-reaching action, great and far-reaching beyond the comprehension of the participants. Yes, and Dr. Mullins' remarks were prophetic.

Yes, our colleges are confronted with a crisis, but what a marvelous

growth in eight years. Almost a million dollars added to their endowment. A large part of this sum came from friends without the state. The colleges have almost three dollars in endowment for every dollar the denomination put up, and the endowment and the amount put up are still in hand. Speaking in round numbers, three dollars in hand for each dollar borrowed. What fine business!

We must convince the outside world that we stand for our colleges and expect to maintain their standard at all hazards and at whatever cost, and when we do this, friends of means will come to our rescue and all the colleges can be completely endowed so as to cease to be a constant heavy drain on the finances of the denomination. We would not have our colleges rich, for riches might have the same effect on them as on other institutions, but certainly they should be maintained as creatures and servants of the denomination to carry the gospel to the ends of the earth.

Clarke College is doing a great work. It is reaching a class of our people that can be reached through no other medium. It is in a crippled condition for lack of funds. The friends of the college in and around Newton have shown the heroic spirit to keep the college going. They have expressed a willingness to assume most of the local debts of the college. It seems to me that it would be a serious mistake not to come to the rescue of Clarke College and with the help of its friends in and around Newton put it on a safe and sound basis. Clarke College is essentially a missionary post, and money spent in its maintenance will be money devoted largely to the cause of missions.

"We are well able" to support all our colleges. Let us take their cause to our people and do it.

Sincerely yours,

—S. E. Travis.

—BR—

"SHINE YOUR LIGHT"

By Irene W. Bent

—o—

We stopped at a garage just at dusk one evening. Something about the engine needed attention.

A mechanic examined into the trouble while a helper stood by, directing the beams of a powerful

flashlight into the dark recesses under the hood.

Something attracted the helper's attention. He turned away and in doing so inadvertently turned off the light. The mechanic looked up and with good humored impatience exclaimed:

"Shine your light. What are you here for anyway?"

Something to think about in that sentence. Each of us has a light to "shine." Each of us has a finger upon the switch.

The light we hold may be but a tiny beam—perhaps the gift of saying a friendly word or doing a kindly act; or it may be a broad white glare—the power of swaying many by speech, or song, or dauntless deed.

Whatever may be the power of the light with which we are intrusted, one thing is certain, it is our duty to shine our light and not turn off the switch.

"Shine your light." It may give just the needed gleam to help someone with a difficult task.

"Shine your light." It may be the means of keeping a fellow traveler from stumbling along a darkened path.

"Shine your light. What are you here for, anyway?"

—BR—

Envy's memory is nothing but a row of hooks to hang up grudges on.—Ex.

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ROBERT HAMILTON

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It is refreshing to read the story of the efforts of Southern Baptists to bring Jesus to their brothers in Red. Vision, sacrifice, heroism, and victory crowd the pages of this thrilling narrative, and the emotions of original Christian experience well up in the reader's heart as he witnesses the regenerating power of the Christ among the children of the forest. Mr. Hamilton has not only given information on a subject of wide interest, he has also told a story that will quicken activity in missions and in Christian work generally.

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We need a new grip upon the importance of Christian Education. Some few of our people are discounting Christian Education altogether. They fancy that a dollar devoted to Christian Education is a dollar diverted from Missions. Certainly, missions is the chief object of Christianity. Education is not Christianity, but Christian Education as fostered by our denomination is essentially missionary in spirit and purpose, and has been and will be a great factor in carrying out the Great Commission. It was through Paul's education and training in the Word of God that he



could become a chosen vessel to the Gentile world.

Some of our people need to be informed as to the duty and obligation of the denomination to our colleges. The denomination took an advanced stand on Christian Education during the session of the Convention at Grenada in 1922. The Convention took a single action at that meeting which committed it to the immediate endowment and standardization of Mississippi College and to the final endowment of the Mississippi Woman's College and Blue Mountain College. The preamble and resolution adopted by the Convention at that meeting is very clear and explicit. The resolution provided for an immediate bond issue for the endowment of Mississippi College, and pledged \$10,000.00 per year each to Woman's College and Blue Mountain College, looking to their final endowment and standardization, the resolution stating, "this provision to remain in force temporarily and until a campaign can be inaugurated and the last named colleges standardized as herein provided for the said Mississippi College", and stating further "that these plans be continued until qualification for standardization has been perfected."

The said resolution also authorized, empowered and directed the Education Commission to provide the said sum of \$10,000.00 per year for said colleges from the 75-Million Campaign fund or otherwise as in its discretion might be deemed best, until said colleges are, quoting, "standardized as herein provided for said Mississippi College."

It will be seen that the resolution referred to commits the denomination to the completion of the plan there promulgated for the endowment and standardization of the colleges referred to. The obligation to pay the bonds issued in behalf of Mississippi College is the same, no more and no less, than the obligation to pay the \$10,000.00 per year to each of the other colleges until they were put on the same basis as Mississippi College.

So the question is not whether or not the denomination will continue these payments. It has no choice in the matter. It will keep faith with all the colleges. If it had not thus irrevocably committed itself to all the colleges, the resolution would have failed of passage. No one of the colleges was willing for provision to be made for the one to the exclusion of the others. The only question on this point is, how can these payments be best met?

The great and lamented Dr. Mullins was present when the Grenada resolution was adopted and commended the action in the highest terms. He said in substance that it was a great and far-reaching action, great and far-reaching beyond the comprehension of the participants. Yes, and Dr. Mullins' remarks were prophetic.

Yes, our colleges are confronted with a crisis, but what a marvelous

growth in eight years. Almost a million dollars added to their endowment. A large part of this sum came from friends without the state. The colleges have almost three dollars in endowment for every dollar the denomination put up, and the endowment and the amount put up are still in hand. Speaking in round numbers, three dollars in hand for each dollar borrowed. What fine business!

We must convince the outside world that we stand for our colleges and expect to maintain their standard at all hazards and at whatever cost, and when we do this, friends of means will come to our rescue and all the colleges can be completely endowed so as to cease to be a constant heavy drain on the finances of the denomination. We would not have our colleges rich, for riches might have the same effect on them as on other institutions, but certainly they should be maintained as creatures and servants of the denomination to carry the gospel to the ends of the earth.

Clarke College is doing a great work. It is reaching a class of our people that can be reached through no other medium. It is in a crippled condition for lack of funds. The friends of the college in and around Newton have shown the heroic spirit to keep the college going. They have expressed a willingness to assume most of the local debts of the college. It seems to me that it would be a serious mistake not to come to the rescue of Clarke College and with the help of its friends in and around Newton put it on a safe and sound basis. Clarke College is essentially a missionary post, and money spent in its maintenance will be money devoted largely to the cause of missions.

"We are well able" to support all our colleges. Let us take their cause to our people and do it.

Sincerely yours,

—S. E. Travis.

—BR—

SHINE YOUR LIGHT

By Irene W. Bent

—o—

We stopped at a garage just at dusk one evening. Something about the engine needed attention.

A mechanic examined into the trouble while a helper stood by, directing the beams of a powerful

flashlight into the dark recesses under the hood.

Something attracted the helper's attention. He turned away and in doing so inadvertently turned off the light. The mechanic looked up and with good humored impatience exclaimed:

"Shine your light. What are you here for anyway?"

Something to think about in that sentence. Each of us has a light to "shine." Each of us has a finger upon the switch.

The light we hold may be but a tiny beam—perhaps the gift of saying a friendly word or doing a kindly act; or it may be a broad white glare—the power of swaying many by speech, or song, or dauntless deed.

Whatever may be the power of the light with which we are intrusted, one thing is certain, it is our duty to shine our light and not turn off the switch.

"Shine your light." It may give just the needed gleam to help someone with a difficult task.

"Shine your light." It may be the means of keeping a fellow traveler from stumbling along a darkened path.

"Shine your light. What are you here for, anyway?"

—BR—

Envy's memory is nothing but a row of hooks to hang up grudges on.—Ex.

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THE PSYCHOLOGY OF THE EMPTY FRONT

—o—

Some time ago in a certain church a visiting minister of fine quality and reputation remarked to the congregation over the top of some half a dozen empty pews that "the front seats were all in good repair and perfectly safe." Some of the people took the hint, and moved up. But many of them "held their ground," that is to say, their seats. Those who came forward came smiling and looked good-humored and happy. Those who did not come looked bored and unhappy. Some of them looked sour and a little miffed.

The writer has noticed a disposition of church members in more than one place to show a marked preference for that part of the church that was furthest away from the preacher, regardless of the quality of the man or his message. Sometimes it is just the habit of a few, but occasionally it has grown into a kind of church custom, so that the body of the membership congregates in the rear of the auditorium, leaving an empty space of more or less breadth between them and the pulpit.

This custom of perpetual aloofness wherever it prevails might be accounted for in different ways by different people. But whether it is prompted by the fear that there might be over stimulation for religion to the detriment of other affairs, or extreme caution lest too much encouragement be given to the preacher, or merely an excess of timidity in the presence of the congregation, there are some very manifest results which ought not to be overlooked.

In the first place it is not at all encouraging to the preacher. Warm personal attachments and faithful attendance and cheerful contributions do certainly cover a multitude of frailties on the side of the man who sits in the pew, and furnish a most effectual apology for what he considers his slight aberrations in private life. But over all personal attachments aloofness at the hour of worship will affect the preacher, and not well. Every speaker can do a better part by his subject if he can speak to his audience at close range. Distance has a wonderful effect in dissipating light and heat. The public speaker knows that it has a like effect in dissipating the power of personality and the force of speech. He can't preach as well. And such preaching as he is able to do is not as effective as it would be closer up.

Another discouraging thing about the empty space and the congregation that makes it is that the message never gets beyond that crowd. It will not pass out to the community through them. They may get the words of the preacher, but they absorb the wholesome Gospel shock like sand-bags, and congratulate themselves on their ability to remain unmoved. At close range the fire of the Gospel can be kindled until it will catch from heart to heart, and a whole community may be ignited into a devout and holy zeal for Christ and His church. But it takes hard blowing to kindle much fire in a rear end crowd sitting with closed hearts forty feet away.

And what of the church under such circumstances? That broad and empty space between the congregation and the preacher is also standing in a most formidable and forbidding way between the church and its opportunity. There are many kinds of disastrous divisions that may arise in churches, and some of them may be readily cured. But here is one that can never be cured. But it can be eliminated. The congregation must move up. The request that they do that is often taken very lightly, and sometimes even petulantly, but failure to heed it always involves loss.

The opportunity of the church, the great opportunity, lies not in the coddling of those fine people who are recognized as the elite. Coddling is not good for anybody. The church's opportunity lies in the needs of all the folks in the community. And as long as the good church members make a point of sitting in the rear end of the auditorium the church will never render its proper service to the community. Outsiders will judge that if the church has not a mission

sufficient to enlist the sympathetic interest and warm attachment of those already in it it would probably be of no very great benefit to themselves. The church member may convince himself that he is greatly interested notwithstanding the pains he takes to sit in the most distant seat, but he will hardly be able to pass this conclusion on to his neighbor. There may be some outstanding exceptions to this rule, but they are exceptions.

And moreover the outsiders, and the humbler people, as some call them, with undesigned praise, they are not going to trust themselves in front of the members and even the pillars of the church. They do not wish to run the risk of being accounted indelicate or obtrusive at the sacred hour of worship. But the body of the church runs no such risk. As a rule the church members in every community represent the best element, morally, socially, and financially, and when they come and sit most numerously in the rear end of the church, leaving no seats behind them for others, it is a trumpet-tongued invitation to the balance of the community to stay away. And the saying of Jesus about the Pharisees, that they would not enter themselves and yet were blocking the way to others, seems fairly applicable here.

The power of light and heat decreases in geometric ratio with the increase of the distance. This law certainly has its analogy in the spiritual realm. The preacher is supposed to be and ought to be the point of luminosity in congregational worship. He proclaims the word of God. His voice brings the message. And it is safe to say that the congregation that sits in the front pews will be at least twice as happy in their religious lives, and twice as useful to the Kingdom of God, as the congregation that habitually puts as great a distance as possible between themselves and the place where the preacher stands.

Belzoni, Miss.

—Josiah Crudup.

BR
HOW THE TELESCOPE WAS DISCOVERED

Little things and little people are often responsible for great results, and maybe you do not know that the discovery of that important instrument, the telescope, may be traced to the curiosity of a boy, and this is how it came about:

The little boy I am telling you about was the son of an optician who lived in Holland. He and his sisters loved to play about their father's work bench, and often they amused themselves by looking at the sea through the little smooth concave glasses which their father used in his work.

Now, one day it happened that the boy, while playing with two of those glasses, chanced to hold them before his eyes in such a way that the face of the cathedral clock seemed very near.

This surprised him greatly, for the clock was so far away that he could scarcely see the hands with his naked eyes.

For a while he stared at the clock, and then at the glasses, each of which he tried in turn, but the clock was as far away as ever, and so it remained, turn them as he would, until by chance again he held both up together, when, lo! as if by magic, the church stood beside him.

"Oh, I know!" he cried aloud. "It's the two together." Then in great joy he ran to his father and told him of his remarkable discovery.

The father tried the glasses in his turn and found that the boy had spoken the truth, when he said he could bring the great church clock nearer.

So this was the way people learned that putting a concave and convex glass together in just the right position, would make distant objects seem near. Without this knowledge we should never have had the telescope, and without the telescope we should have known little of the sun, moon or stars.

So if you ever have a chance to look through a telescope, and see the wonders it has to reveal, just remember the little boy who once lived in far-off Holland.—Brooklyn Eagle.

—BR—

Christian character must be built; it cannot be obtained ready made.—Ex.

WHAT TO DO

—o—

If you're feelin' tired and blue,
And you don't know what to do,
Do nothin'.
If your appetite's not right,
And your waistband's gettin' tight,
Stop stuffin'.

If your plans are all awry,
And you feel you want to cry,
Go fishin'.
If you can't see far ahead,
And wish that you were dead,
Stop wishin'.

If you know you talk too much,
And your neighbor's feelin' touch,
Stop talkin'.
If your nerves are all askew,
There is one good thing to do,
Go walkin'.

If you're runnin' into debt,
And can't pay for what you get,
Stop buyin'.
If you'd like to reach the top,
And are just about to stop,
Keep tryin'. —Grenville Kleiser.

BR
HE LEADETH ME

In pastures green? Not always,
Sometimes he who knoweth best
In kindness leadeth me
In weary way where heavy shadows be,
Out of the sunshine warm and bright,
Out of the sunshine into darkest night,
I oft would faint with terror and affright.

Only for this I know He holds my hand
So, whether in the green or desert land
I trust though I may not understand,
And by still waters? No not always so,
Oftimes the heavy tempests round me blow
And o'er my soul the waves and billows go.

But when the storm beats loudest,
And I cry aloud for help,
The Master standeth by,
And whispers to my soul, "Lo, it is I."
Above the tempest wild I hear Him say,
Beyond this darkness lies the perfect day,
In every path of thine I lead the way.

So, where he leadeth I can safely go,
And in the blest hereafter I shall know
Why in His wisdom he hath led me so.

—Helen Barret Montgomery,
in Maritime Baptist.

BR
TO HATE A MAN

Is to put yourself beneath him.
Is always easier than trying to understand him.
Is usually to confess that you do not know him.
Is the beginning of suicide of the soul.
Requires less mentality than to adjust your differences.

Is to begin the wrecking of your own happiness.
Is to be as guilty as he is.—Canadian Baptist.

BR
THE COMFORTER

When shadows come a-stealing
So thick along the way,
And the trail ahead looks dark and drear
Without a single ray,

"Tis then by faith I look beyond
The clouds that round me fall,
And there I find the Comforter
Who understands it all.

—L. A. W., The Challenge.

BR
Renew your subscription at an early date.
BR
Several churches have sent in lists the past few weeks and we wish to thank them for the help and cooperation they have given us. We do not have time to write each one a personal message, so take this opportunity to say "thank you."